The LUTHERAN

RELIGION AT PENN STATE

Lutheran leaders confer with university president

LUTHERAN
THEOLOGICAL SEMINARY
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38, No. 28

APRIL 11, 1956

CENTS

Correct Time

BIRDS CHATTERED outdoors. The spring morning stirred me into wakefulness. Stumbling to the open window I realized it was Sunday. It was the perfect day to try out my new trout flies. It was just too nice a day to go to church.

I would have to get out of the house before anyone awoke. While Mary and the children slept I made my way quietly down the steps.

AS THE COFFEE rattled the loose top on the percolator and filled the kitchen with its tantalizing aroma, I busied myself digging out the mass of items a fisherman takes—
—but seldom uses.

I had downed a cup of coffee, put on my fishing vest, grabbed my gear and had my hand on the doorknob when it dawned on me that I should at least leave a note.

The typewriter was dusty with disuse. I wrote a few practice words: Now is the time for all good men to come to the aid of their party. Now is the time—the words bounced out at me. I tore out the page and crumpled it in my hand.

Thoughts of fishing were put away as the ball of paper lay before me on the kitchen table. Slowly I smoothed out the page and read what I had typed.

NOW IS THE TIME! The only time that really counts is now, for it is now that we can obtain forgiveness for our transgressions and it is now that we can prepare for our eternal home. Now is the day of salvation.

I let my fishing vest fall from my shoulders at the bottom of the steps as I yelled to the sleepers upstairs, "Everybody up. Time for church." —WALTER R. STRUNK

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COVER PICTURE. Lutheran Student Pastor Arthur L. Ruths chats with Dr. Milton Eisenhower in Pennsylvania State University president's office as Lutheran Student Association leaders Clyde Angle and Sharon Gallagher look on. For more pictures see "Campus Pastor" on page 10.

THE CHURCH IN THE NEWS

Sunday closing supported

Church and labor leaders in Minnesota, Roman Catholics in Ohio, automobile dealers in Arizona, retail grocers in Tennessee and New Jersey all found themselves united on one point—they believe non-essential business establishments should remain closed on Sunday.

Jersey City Merchants Council, ten Boards of Trade in Union and Hudson Counties, and the New Jersey Association for Sunday Closing banded together to ask an end of unnecessary Sunday business. "We do not seek blighting blue laws that would suppress joy and recreation and pleasant times," they said in a circular supporting a state Sunday closing law. "We want to return to the basic concept of keeping the Sabbath holy and to avoid making Sunday just another shopping day." If the spread of Sunday sales continues, merchants will find themselves working every Sunday, they warned.

Labor leaders for several unions of food handlers and meat cutters in Minneapolis asked public support in their battle to retain union contract provisions which prohibit Sunday operations. Several food store chains had asked that the provisions be deleted, said Neil McCabe, union attorney.

Bishop asks boycott

Augustana Lutheran pastors, the Baptist Ministerial Association and the Methodist Conference asked Minnesota supermarkets to "continue their present policy of keeping stores closed Sundays." The Augustana Minneapolis District added a reaffirmation of "our Christian and American tradition of a work-free Sunday."

If stores insist upon opening on Sunday, Christian people "must do their part by denying them business," said Roman Catholic Bishop George J. Rehring of Toledo, Ohio, in a pastoral letter. Most Toledo supermarkets were reported remaining open on Sundays. In Dayton, Ohio, where a church-sponsored campaign last year had closed some stores on Sundays, many were again reopening because of what one chain advertised as "a growing trend toward seven-day business operation."

One future Sunday event was cancelled when the U.S. Congress took unanimous action to set back the presidential inauguration in 1957 from Sunday, Jan. 20, to the following day. To meet constitutional requirements, the President-elect can take the oath of office privately on Sunday and publicly on Monday, said Rep. John W. McCormack, House majority leader.

Legislation arouses controversy

An effort to repeal Alabama's Sunday closing law was defeated last month after members of the Montgomery Ministerial Association had expressed vigorous opposition. "Small business" needs the right to stay open on Sundays in order to compete with supermarkets, grocers had pleaded.

Religious lines were sharply drawn in a New York State controversy over amending the state's Sunday observance laws to permit "work, labor and conduct of business on Sunday by those who regularly observe another day of rest or holy time in accordance with their religions." The Co-ordinating Committee of Roman Catholic Lay Organizations of the New York Archdiocese opposed the amendment. "With all due respect to religious

tefs and practises of others," the committee's statement said, "we maintain that present laws should not be relaxed." The statement noted "generous exceptions" in present laws and called attention to the "secularization" and "inevitable abuses" change would produce.

Sunday closing "discriminates against Sabbath-observing Jews and denies them full freedom of their religion," said Orthodox, Conservative and Reform this in a telegram to New York's Mayor Robert F. Wagner.

ss courtesy to Russians

The nine American churchmen who ently paid a ten-day visit to church lers in Russia were received "very ciously," said Dr. Eugene Carson ke, president of the National Council Churches. Not a single incident of anisity was experienced, he said, adding t he hoped "Americans are mature ough" to greet Russian religious leaders with the same courtesy when the Soviet group comes to the United States in June.

NCCC leaders are said to have expressed concern that Congressional attacks may mar the tour of the Russian leaders, or that some church groups not in sympathy with NCCC policies may stir up unfriendly incidents.

Red domination of church deplored

Although the Soviet government has since 1954 "discouraged persecution of churches and clergymen," grave concern about the future of the Christian church in Russia was expressed by the NCCC deputation in a formal statement. Although "there seems to be no interference with worship in the church," Russian church leaders—Protestant as well as Orthodox—have "apparently inclined to go along with Soviet Communist leadership in important areas" in return for this freedom, the statement said.

"Despite many difficult differences we

BALTIC LUTHERAN LEADERS GET GIFTS FROM U.S. CHURCHMEN

chbishops Gustavs Turs of Latvia (left) and Yan Kiivit of Estonia (right) accept gs from Dr. Blake during recent visit of nine American church leaders to Russia.

found common ground as Christians," the American churchmen stated. They saw in the Russian church's failure to concern itself with the social or intellectual life of the people "a greater danger to the church than political control of the church itself."

While no final agreements were attempted on any major issue, the group emphasized that "a beginning has been made" and reported that "clear statements face to face enabled the Russian church leaders to understand us better."

Among the American deputation was Dr. Franklin Clark Fry, United Lutheran Church president.

Church colleges face problems

A rising tide of students is flooding U.S. institutions of higher learning. About two-and-a-half million are currently enrolled and educators estimate that the number will double by 1970, according to Dr. Hubert C. Noble, general director of the National Council of Churches' Commission on Christian Higher Education. Unless church colleges increase their facilities, add more faculty members and build more buildings they may be swept under, he warned.

Setting Sunday, April 15, as National Christian College Day, Dr. Noble explained that "all Christian colleges are facing difficulties. Their funds have fallen far behind the sharp increase in the costs of education. The average church-related college has capital needs of $5 to $15 millions."

State-supported institutions are being enlarged from tax funds, Dr. Noble pointed out. Churches will not be able to maintain their position in the field of education or provide Christian education for their young people unless they give added support to their colleges, he said. Church colleges deserve such support because they "have the religious and moral foundation" that other institutions cannot offer and are also the best guarantee against "contemporary pressures to stifle thought and impose uniformity."

Critical clergy shortage seen

The United Lutheran Church is accumulating an annual deficit of about 100 pastors, Dr. Gould Wickey, executive secretary of the ULCA Board of Higher Education, warned. Expanding development of new mission congregations and normal replacement needs require about 300 seminary graduates each year, Dr. Wickey explained. There are also about 300 congregations now "without their own pastoral leadership."

Last year the ten seminaries connected with the ULCA graduated 191 men. To emphasize the need for more pastors, the Board of Higher Education has selected as the theme for Sunday, April 22, "The Saviour Calls Pastors."

Heinecken to give 1957 lectures

Since 1946 a distinguished line of lecturers has presented an annual series of

TO LECTURE ON CHRISTIAN FREEDOM
Dr. Martin J. Heinecken

logical talks for Lutheran pastors. wn as the Knubel-Miller Lectures in or of the first president and first treas- of the ULCA, the program is now ducted under the guidance of the rd of Higher Education. Lectures are n each year in a half-dozen key cities a printed copy is provided for each or.

For the 12th Knubel-Miller series in y 1957, the lecturer will be Dr. Martin necken, professor of systematic the- gy at Mt. Airy Seminary, it was an- nced last month by Dr. Wickey. Lec- es will be delivered in Atlanta, Kitch- r-Waterloo, Ontario; Detroit, Milwau- and a California city still to be cted.

Dr. Heinecken's topic will be "Chris- Freedom and Unity." This will tie with the theme "Christ Frees and ites" which has been chosen for the heran World Federation Assembly to held in Minneapolis in August 1957.

prus bishop asks revolt

Charging that Greek Orthodox Arch- hop Makarios was inciting terrorist ivity on the troubled Mediterranean nd of Cyprus, British authorities last nth exiled the church leader to the tant Seychelles Islands, in the Indian ean. Orthodox leaders and other ropean churchmen were bitter in their nunciation of the British action. The man Catholic hierarchy in Greece led it an "unholy act" contrary to the ghest ideals of justice and freedom."

On Maundy Thursday 4,000 worship- jammed Phaneromi Cathedral, largest urch on Cyprus. They heard Bishop thimus, ranking Greek Orthodox prel- on the island after the archbishop's parture, declare that "Cypriots will ht the British with every means at our posal. The British were unable to im-

EXILED FROM CYPRUS
Archbishop Makarios

pose their will on our ethnarch, Archbishop Makarios. They had to deport him to silence him." The bishop compared the current anti-British campaign with the "heroic" days of 1821 when Greeks began the revolt that freed the island from the Turks.

During the service, members of the right-wing National Organization of Cypriot Fighters distributed leaflets to those in the cathedral. The leaflets said that Cypriot nationalists had killed 173 British soldiers and would "continue to fight until one day the British will salute the Greek flag flying over Cyprus."

Churchmen seek peaceful solution

People of Cyprus have a right to self-determination, officials of the Commission of the Churches on International Affairs said late last month. In a report issued by Sir Kenneth Grubb of London, chairman, and Dr. O. Frederick Nolde of Philadelphia, Lutheran seminary profes-

sor and director of the CCIA, the British were asked to proceed with a plan for constitutional government on Cyprus. The CCIA is a joint agency of the World Council of Churches and the International Missionary Council.

Difficulties on Cyprus may be ironed out peacefully if the British agree to proceed with a draft constitution for the island, the two leaders asserted. Explaining their intervention in the Cyprus dispute, the report said, "It is a direct responsibility of the churches to work for the restoration of confidence and good faith as well as to bring to bear on this scene of distress and bitterness the healing and reconciling influence of the Gospel."

Synod attacks bingo plan

Bingo is already intrenched in Connecticut through local option laws. Efforts are under way to permit its legalization for church, fraternal and charitable organizations in New York. Last month the United Lutheran Synod of New York and New England through its executive committee called on all members to oppose the game. Church members "should make every effort to vote in accordance with the Word of Scripture and in the best interests of the moral welfare of the state" when the bingo question is put up to New York voters in a statewide referendum, the statement said.

"Gambling, legal or illegal, is detrimental to the moral, ethical and economic well-being of the community," the statement declared. "In the New Testament there is presented only one method of financing the church, namely by free-will offerings . . ."

Pastors should "call attention to the social and moral evil in bingo games and all other forms of gambling," said Dr. Frederick R. Knubel, synod president. They should "urge all of our people to avoid participation in them and become a force of opposition to them."

Racing bill gets rapped

New York clergymen had another gambling fight on their hands. Delegations representing the New York State Council of Churches and the Albany Federation of Churches ascended Capitol Hill last month to protest a measure that they said would "put the state squarely into the business of racing and pari-mutuel gambling with the state deliberately stimulating betting on the specious theory that this is justified since it produces more taxes."

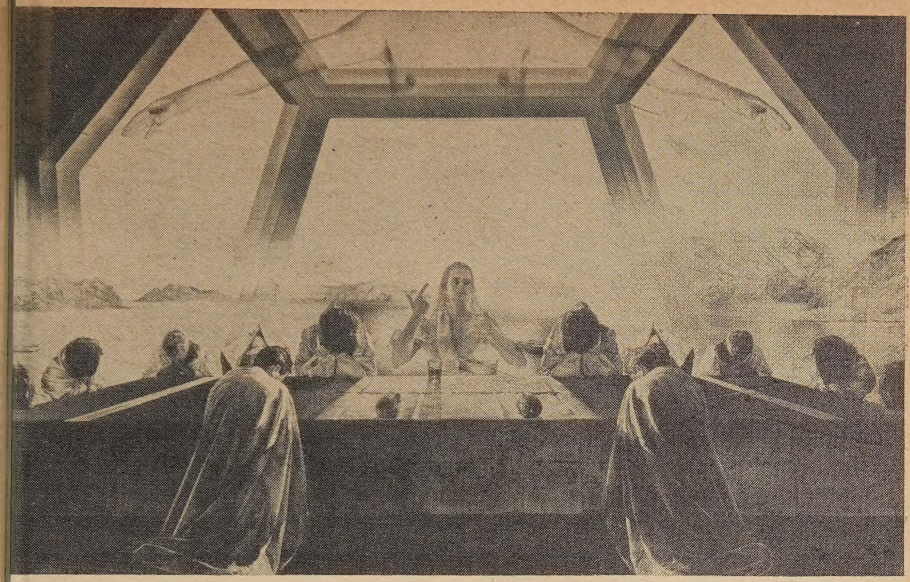
Object of the churchmen's concern was a bill that would allow harness race tracks to share with the state on a 50-50 basis all pari-mutuel revenue above the 1955 totals.

Despite the clergy campaign, the state Assembly approved the bill a day after it was reported out of committee.

Billy Graham gets a sponsor

First paid religious broadcast over the National Broadcasting Company network will be Billy Graham's "Hour of Decision," NBC officials revealed. The evangelist's weekly half-hour radio show will be commercially sponsored, starting on Sunday, April 22, at 10 P.M. A Chicago advertising agency is handling the account, but no announcement was made as to the sponsor.

NBC has previously broadcast religious programs only on a sustaining basis. Following acceptance of the paid Graham broadcast, NBC's New York outlet disclosed that it had sold time to a Baptist church for broadcast of its Sunday service. NBC is also reported negotiating with the Missouri Synod Lutheran Laymen's League for network broadcast of The Lutheran Hour, now heard over the



"THE LAST SUPPER" BY SPANISH SURREALIST
w painting by Salvador Dali is on display at National Gallery of Art in Washington

utual Broadcasting System.

Broadcasting and Film Commission of National Council of Churches re-ntly adopted a policy statement con-mning paid religious broadcasts. urches should provide "high quality" ograms as a public service and radio d TV networks should make desirable oadcast time available without charge, BFC said.

emoeller offered new post

Pastor Martin Niemoeller, leading Ger-an churchman and often a storm center German church affairs, will resume embership in the council of the Evan-lical Church in Germany (EKID) and ll direct its ecumenical affairs and for-gn mission work, a report last week dicated.

Dr. Niemoeller resigned from the KID post last November after criticism the EKID's Foreign Office, which he aded. Lutheran leaders had asked for a policy change, claiming their church's interests had not been properly protected. The Foreign Office supervises all contacts between churches of Germany and missions or younger churches abroad.

An agreement "in principle" to reorganize the Foreign Office was reached unanimously in a "good atmosphere" at a meeting which Dr. Niemoeller attended, the report said. Dr. Niemoeller added that his final approval would depend on the person to be named as Foreign Office executive. No appointment to the post was announced.

Exchange of pastors planned

Exchange of pastors between the State Lutheran Church of Norway and two American churches of Norwegian background is planned. The Evangelical and Lutheran Free Churches will under the plan exchange a limited number of pastors with the Norwegian church for a year's parish service in the other country.

CAMPUS PASTOR

. . . TEEN-AGERS away at school need a Christian friend and advisor. Lutherans are placing pastors on nonchurch college campuses for full-time service. Here's the story of the campus pastor at Penn State Univ.

"I'M A ROMAN CATHOLIC," the girl began. "I don't exactly know where to start, but . . . well . . . give me a run-down on what your church teaches." The confused student and the Lutheran campus pastor at Pennsylvania State University talked for two hours. She was searching. He was answering her questions.

The Rev. Arthur L. Ruths is campus pastor at Penn State. In his early thirties, his smiling eyes win the confidence of students. He is a good listener, with an air of certainty and geniality that establishes a bond of friendship and understanding at once. He came to Penn State in 1953 as successor to the Rev. Edwerth E. Korte, now chaplain at Gettysburg College.

STUDENTS HAVE PROBLEMS. Sometimes they are girl-boy problems. Sometimes they are scholastic difficulties. Another time it may be Jane who is contemplating

By OSWALD ELBERT

side. Students are often lonely in a
ge university. They are in a new com-
nity. They have emotional problems,
gious problems.

n his periodic visits each week to the
versity infirmary, in his regular calling
dormitories and fraternities, Pastor
ths goes where students are. Students
surprised to find the pastor in the
ernity or dormitory. They are sur-
ed to learn that the church seeks them
. Then they start to talk.

"Last Friday afternoon," reported Pas-
Ruths, "I was in the infirmary. The
se gave me the name of a student reg-
red as having no religion. I went to
the fellow. Although Irvin is a Jew,
called me 'Pastor Ruths' on sight. He
s searching for a faith more adequate
n the one he had disowned.

"He inquired about the basic doctrines
Lutheranism. We spent over an hour
d a half discussing Christianity and
theran teaching. Although he stumbled
er some of the things I said, it was
ar that he had come to accept Jesus
rist as the Son of God. He wants to
baptized into some church—which
e, he's not yet certain."

FRESHMEN INTERVIEWS establish con-
ct with the pastor during the first two
nths of each year. Thirty-nine per
nt of the freshmen responded this year.
e freshman learns where the church
d student center are located, where he
n meet with other Christian students.
iendship is established between the pas-
and the student. When sympathetic
derstanding and help are needed, the
dent knows where to seek.

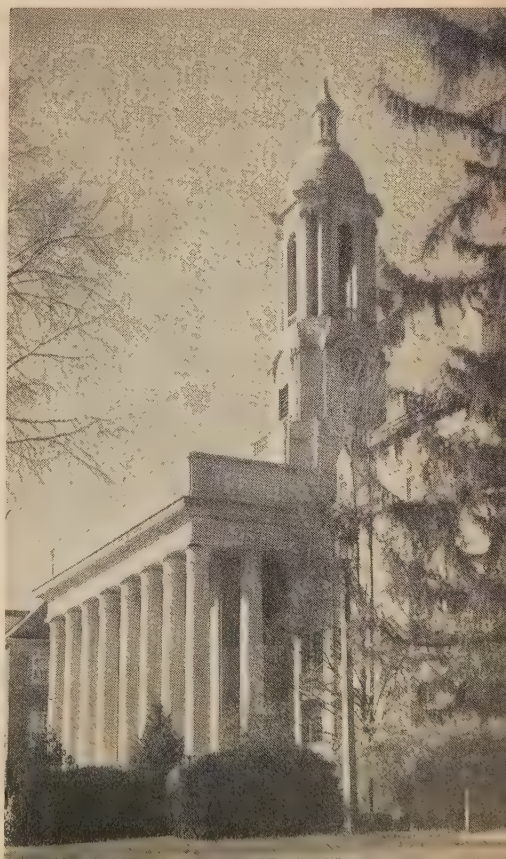
Each semester there is a class in Chris-
n doctrine. One of the members a year
o was a graduate student in literature.
s roommate was from China—a non-
ristian. Bill began speaking with his
roommate about the Christian faith. Soon the Chinese graduate student was also registered for the class.

Speaking of this, Pastor Ruths said, "He proved a willing student. Although at the end of the eight-weeks' course of study and discussion he did not present himself for baptism, he certainly moved in that direction. Someone, some place, will be receiving him into the church."

THE CAMPUS PASTOR has a ministry to the entire campus, students, faculty and administration.

In addition to this ministry to all, Pastor Ruths has special responsibility for 1,451 Lutheran students who are part of the enrollment of 13,000 at Pennsylvania State. He serves as advisor to the local

"OLD MAIN" AT PENN STATE



Lutheran Student Association. The association stimulates Bible study, prayer and worship among students, fosters in students a conscious need for Christ as Saviour, wins to Christ the unchurched, and develops a wholesome social life and meaningful Christian fellowship among students. Its program is planned and implemented by the Student Council, which functions much like a church council.

A Lutheran student center was erected in 1949 by the Central Pennsylvania Synod of the United Lutheran Church in America and the Division of Student Service of the National Lutheran Council. The second floor of the center serves as parsonage for the Ruths family. Students drop in for informal talk. The street floor and lower floor provide facilities for the students—a lounge, a small chapel, a meeting room for study groups and the pastor's office, as well as a large meeting room and kitchen.

Besides LSA members, other students take advantage of the center which the church has provided. The center is located adjacent to Grace Lutheran Church, which Dr. John F. Harkins has served since 1918, and is directly across from the campus. Dr. Harkins was originally contact pastor for the students. His interest and concern continue unabated.

THE STUDENT PROGRAM and the campus ministry at Penn State are closely related to the life of the local parish. Dr. Harkins, Pastor Ruths, the students, and the members of the congregation seek to keep this functioning. A student class, taught by the campus pastor, meets each Sunday morning in conjunction with the Sunday church school. In addition 130 students have availed themselves of "student membership" in Grace Church.

The student who becomes an affiliate member is received at a public service, but his membership in his home congregation continues. This membership nurtures students during their university years in a continuing and meaningful relation with the church. The weekly student attendance of 175 to 200 is indicative of the healthy respect of congregation and students for each other.

Last September, the first Sunday freshmen were on campus, the Women of Grace Church served a "kick-off breakfast." One hundred and two were in attendance. In this concrete way the new students were made aware of the interest of Grace Church in them.

Occasionally Pastor Ruths preaches in Grace Church. Every Sunday he is in the chancel, helping to conduct the service. At least once each month the LSA invites him to speak at the Sunday evening meeting. Throughout the school year, students come to a 6:45 Matins each Wednesday morning. During Lent more than 100 Lutheran students gather at this same time for a service of holy communion in Grace Church. These early services are followed by breakfast and the students leave in time to attend eight o'clock classes.

Three evenings a week, groups of students meet in the center for study courses. New courses are offered each semester. During this year three of the courses dealt with worship, doctrine, and ethics. Dr. Chester T. McNerney, a member of Grace Church, and of the School of Education of the university, taught the class in ethics. The enrollment had to be limited because registration exceeded available space.

QUESTIONS CONCERNING the choice of a future career are frequently discussed with Pastor Ruths. Dick, a graduate student in electrical engineering, told Pastor

STORS giving full-time to campus istry at thirty universities are sup- rted by the churches of the National heran Council. Women counselors d part-time assistants are also en- ged in this work, plus 450 parish pas- s located in college towns who min- er to students of the area.

ns that after a frank evaluation of his abilities he was sure that he should e God as a university teacher. Jim ught he was headed for the ministry, then became convinced his place was nedicine.

three graduates of Penn State are now utheran theological seminaries. After duating from college, one did a year research in animal husbandry. An- er, formerly a Presbyterian, graduated civil engineer, worked for some time ndustry, and then entered the semi- y. Two other former Penn State stu- ts are completing their work in Lu- an colleges. One had been in bac- ology, the other in engineering. They will enter seminary in the fall.

At present there are several students seriously interested in agricultural missions. One is a graduate student recently back from Japan. Before his graduation two years ago, Bob gave serious thought to the ministry. During his time in service he corresponded with Pastor Ruths about it. Now back, working for his Master's degree, he wants to give himself to missions. A second saw action in Korea. Two others, who want to serve in agricultural missions, are seniors.

As the enrollment at Pennsylvania State University continues to grow, the necessity for additional personnel to carry out this ministry becomes increasingly clear. From the early beginnings under Dr. Harkins, who could care for the students along with his parish, the time has already passed when one full-time campus worker is enough. The Committee for Lutheran Work at Pennsylvania State University is at present laying plans to place an additional person on the staff this fall.

Informal evening with Pastor Ruths at the Penn State student center

We Need a Quiet Time

A busy mother, meeting problems of an active family, needs moments of prayer

THE SUNLIGHT STREAMED through the stained-glass windows and fell in jeweled fragments on the quiet aisles of the church.

Rachel sat with her head bowed. The service had held much meaning for her. As she sat praying, the problems of her family and children came one by one into her mind. But how different they looked here in the silent church, full of the prayers of many people.

Gilbert's temper. Rachel had been trying unsuccessfully to deal with his sudden tantrums, his urge to strike out blindly against his playmates who teased or crossed him.

Here in the silence, with the forgiveness of God fresh in her mind, Rachel suddenly saw that perhaps she was asking too much of Gilbert. He was only eight. Perhaps she had not demonstrated enough patience, had not laughed enough at little things, or dealt kindly enough with small mistakes.

She had been so quick to blame and punish. If she could only take home to him and the others some of the forgiveness and patience that seemed to breathe from the walls of this church.

And Janey's little lies. They were getting more frequent. She knew now that she had been too harsh with them, had not taken time to try to understand what dread had been in the mind of her child that made her avoid telling the truth. With her new insight, Rachel would try harder to gain her child's confidence.

By RUTH B. VAN DEUSEN

Here in her church today, Rachel had experienced the companionship of Christ. Her own troubles, her harried feeling of pushing against too large a burden of things to do, had given place to peace and a sense of the nearness of God and of the strength he could give.

There came to her mind again the words of the solo today, "If with all your hearts ye truly seek me, ye shall ever surely find me." Perhaps if she could manage regular and quiet times of prayer at home, and ask for wisdom, insight into her problems would come to her.

But the small apartment was crowded and noisy. There were so many things to be done, with three children to look after.

And the neighborhood was crowded and noisy too. There was no park, no place to go to be alone and quiet. No place except this restful, silent church. Rachel lifted her head and followed with hungry eyes the dim, gray stone walls of the church.

WHAT WAS THE PASTOR SAYING? "We have had many requests that we leave our church open during the week so that people may enter and pray and meditate. We feel that this may benefit a large number of our people. We urge you to take advantage of this privilege."

Rachel thought quickly. "The church is on my way to the grocery store. I leave the children with grandmother while I go there. Maybe she could keep them just a few minutes longer. I could come here a few minutes every day."

With a feeling of relief that was almost

...al, Rachel realized that here was ...ded daily rest, that quiet place of ... She would thank the pastor for ...ful words as she left the church.

And each day she would enter this silent, sheltering place and pray for wisdom in dealing with her own problems and those of her family.

...ayer in a Department Store

Shoppers can take time off from their search for bargains to spend a few minutes thinking about things which don't quickly wear out

...ERE'S AN IDEA St. Paul never had! In ...pistles he referred to "the church that ... their house." But he never thought ... church in a department store—be... there were no department stores ...is day.

CHAPEL AT IVEY'S

...ome months ago Ivey's of Charlotte, ...th Carolina, introduced to the busi... world the idea of a meditation room for shoppers and employees. On the mezzanine floor is a small 8 x 9 foot colonial chapel with four pews seating eight people. It is quiet—restful—secluded, an ideal spot to be alone with God.

To make the chapel acceptable to people of all faiths, no religious symbolism was used. The rose window, made of stained glass from Holland, has a simple geometric design. A small altar holds an open Bible flanked by candlesticks. The pews have kneelers for those accustomed to kneel for prayer.

IT IS CLAIMED that this is the first meditation room to be installed in a department store. The idea has been introduced by industry as at the Reynolds Tobacco Company in Winston-Salem. Hospitals for years, like Memorial in Charlotte, have had chapels.

Hotels like the Biltmore and New Yorker have meditation rooms. There is a similar room in the U.S. Capitol and in the United Nations' Building. Until recently no store offered this service to the public.

How practical is the idea? During the first week after its opening, 636 people used the meditation room. Because it was something new, the attendance was large. Three months later an average of

JOHN R. BROKHOFF
... St. Mark's Church, Charlotte, N. C.

315 persons entered the meditation room. Ninety of the 315 were employees of the store; the rest were customers.

It is quite evident that people will take time out for prayer when a place is convenient. Apparently, hundreds daily will step into a store's chapel but will not enter a church. For instance, St. Mark's Church is located only two blocks from Ivey's. Although the front door is open every day, inviting people to enter for meditation, it is exceptional when anyone enters to meditate.

How can we account for a business house taking so much interest in people's religious condition? The convictions of the founder and manager of Ivey's constitute part of the answer. J. B. Ivey, and his son, George, who originated the idea of the chapel, are leaders in the Methodist church.

Their Christian views were expressed in business before the chapel was built. At closing time on Saturdays, dark green shades are lowered in the store windows. There will be no window shopping on Sundays at Ivey's!

Employees who buy for the store are not permitted to travel on Sundays. No one is allowed to do store business on Sundays. Apparently these practices have not affected the store's success. From the single store in Charlotte, there has grown a chain of six located in leading cities of the southeast.

THE POPULARITY of the meditation room in a shopping center is a sign of today's increased interest in religion. George Ivey believes we are beginning to realize that religion is not for Sundays only but for the weekday.

The idea of having a meditation chapel in a store is catching on. Ivey's is receiving requests for information from many parts of the nation. Who knows but one day soon your favorite store will have a chapel where, in the midst of shopping, you can retire for a few moments with God?

The Home Is God's House Too

Jews can teach Christians a lesson in regard to home observance of holy days. Children have an honored part in annual Passover celebration

RECENTLY I WAS THE GUEST of a Jewish family at the *seder*—the family dinner which opens the celebration of the Passover, their great springtime holiday which usually coincides with Holy Week.

My invitation came about in an unusual way. Our next-door neighbors are Jewish. Obviously it was important to keep on friendly terms with them. It was important also to offer a Christian witness in some way. The opportunity came when on Christmas Eve they stopped at our house with gifts for our children. We were just starting to prepare to attend the Christmas Eve service at our church and asked our Jewish neighbors if they cared to go with us. They responded enthusiastically and listened and watched with rapt attention in the crowded church at the choral candlelight service. On several other occasions they came with us to church services.

FATHER LEADS FAMILY IN THE PRAYER OF THANKSGIVING

IT WASN'T SURPRISING then, to be in-
ed to their house for the *seder*. Any
ling that it was an imposition to in-
de into a family observance was
ckly put aside by their genial hos-
ality. In addition to the parents, a
rried daughter and her husband, a
n-age son, a few other guests and the
grandfather were present. More or-
dox than the younger generations, he
re a black coat and skull cap.

The Jewish passover is actually a cele-
tion of Israel's "independence." It
es its modern meaning from the time
Egypt when the first-born of the
yptians were slain, while the angel of
th "passed over" the houses of the
ac lites. Today the entire Exodus story is wrapped up in the Passover celebration —the events in Egypt, the perilous journey through the wilderness and across the sea under Moses' leadership, and the entrance into the promised land.

Many of the features of the celebration refer to these ancient events, described in the 12th chapter of Exodus. The Paschal lamb whose blood was smeared on the doorposts of the houses of the children of Israel is recalled in the red wine called *kiddush* which forms a large part of the *seder* meal. The hastily baked cakes which had to be cooked without yeast—"and they baked unleavened cakes of dough . . . it was not leavened . . . because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victuals"—are represented by round, flat, almost-tasteless crackers called *matzoth*.

ALBERT P. STAUDERMAN
iate Editor, "The Lutheran"

As soon as the group had assembled, we were seated around a candle-lit dining room table. Centerpiece on the table was the traditional *seder* plate. On it were a radish, a sprig of parsley, a hardboiled egg, a lamb bone and some matzoth. Each of these has a special significance. The matzoth, of course, represent the unleavened bread which forms a major item of diet in the Passover week, since yeast-made baked goods is not to be eaten during that period. The radish represents the bitterness of the slavery in Egypt. The parsley symbolizes the goodness of God in providing food that can grow from the soil.

The hardboiled egg represents the offering made to God at the time of the sacrifice of the paschal lamb. My host smiled gently when I quipped that the hen was really making the sacrifice! The lamb bone is a reminder of the lamb offered for sacrifice in the temple. Even today in extremely Orthodox Jewish communities, perhaps in Jerusalem, blood offerings are still made. Lambs or pigeons are killed in ceremonial fashion. Most Jews have long since abandoned this type of sacrificial offering, however, and keep only some token to remind them that it was once practiced.

The hosts in whose home this meal was eaten were Reform Jews. They did not normally keep the kosher regulations about food, nor did they follow all the ancient practices of their faith. The old grandfather, however, clung to conservative ideas, as his attire showed.

At our places as we sat down to the ceremonial meal was a large goblet of wine. Before the dinner was over, four of these were to be consumed. With each, the grandfather, who acted as a sort of master of ceremonies for the event, recited a verse from the divine promises made to Israel at the time of the Exodus. "I will bring you out . . . I will rid you of bondage . . . I will redeem . . . I will take you for a people."

The grandfather remained standing at the beginning of the meal and offered a brief invocation in Hebrew. Whether it was the usual grace said before meals, or a special statement for the Passover, I did not know. No sooner had he finished than my host's daughter asked, "What does this lamb bone on the table mean?"

It was not ignorance, I quickly learned. A studied series of questions is always asked by one of the younger members of the party. This is prearranged. Then the elder member answers, and in so doing explains the meaning of the Passover. This tradition has been carried on in Hebrew households for 2,500 years. It is the means of carrying out the Jewish concept of instruction of the young. It goes back to a biblical injunction found in the Exodus account of the Passover. "Thou shalt tell thy son in that day saying, 'It is because of that which the Lord did for me when I came forth out of Egypt.' "

This retelling of the story has a Hebrew name, *Haggadah,* which means "telling." In the course of the centuries the *Haggadah* has become an established ritual or liturgy. It is used in varying forms in every believing Jewish household. The depth of religious feeling in the house regulates the degree to which the ancient order is followed. In some cases, as in the one I witnessed, the ritual is abbreviated and diluted. In others, the message is delivered in Hebrew with various prayers and devotions included.

After a few simple questions, mostly dealing with the special items on the table, we proceeded with the meal. The grandfather said a prayer of blessing in Hebrew for the wine, and then took a

za and carefully broke it in two. The
half was to be eaten with the first
ss of wine. The other half was put
de to be eaten at the close of the meal.
m this simple action had a ceremonial
aning. The old custom was to eat the
chal lamb on Passover night, but to
rve a small portion to be eaten at the
se of the meal. The modified custom
ay uses the matza instead of the meat
ring.

The old man then broke the first half
the matza into pieces, gravely handing
tiny piece to each of us at the table.
n each person, following his lead,
the small cracker and sipped of the
e.

Perhaps this old ceremony was the
y one in which Jesus and his disciples
aged during their supper in the upper
m in Jerusalem on the night in which
he was betrayed. After the dinner was finished and the table cleared except for the wine goblets, they were again filled—for the fourth time, although actually they were never empty!—the ritual was repeated, the second half of the matza broken and distributed and consumed with another sip of wine.

Then the grandfather spoke at some length of the meaning of the seder meal. "The Passover seder is now completed," he said. "We have lifted the cup of wine with songs of praise, we have called upon our God. He has saved his people in all their troubles and oppressions. We pray that God will keep us united in brotherhood and that he will bless our country, the true home of liberty and freedom. May God always cause the light of his countenance to shine upon us, may he be gracious unto us, and bless us forever."

JEWISH MOTHER LIGHTS PASSOVER CANDLES

THERE WAS MORE, of course, but this I can recall fairly accurately. The blessings were repeated in Hebrew, and the seder meal was over.

Undoubtedly the observance would have been different in an Orthodox Jewish family, but probably no outsider would have been invited to witness it. Even with Jews whose religion is relatively superficial, it is possible to feel the community of belief that such a family event would engender. This was a solemn and memorable occasion, and yet a happy one. The children who attended would feel the obligation to continue it for their children, and so on for all generations. In times of persecution, in the black ghettos of European cities as well as in the freedom of America, the old symbolism would hold together a people faithful to their God.

Even with the disintegration of much home life, Jewish people have kept their important religious festivals closely connected with home and family. They attend special services in their synagogues on religious holidays, but a major part of the ceremony that goes with the events takes place in the home. Families make it a point to come together. Strangers and friends are invited into the home for the observances.

The Christian tradition, rooted as it is in the fulfillment of Old Testament prophecies and the ending of the old sacrifices because of the coming of the true paschal Lamb, owes much to this tenacity of faith. We are heirs of their tradition. Our wealth of revelation has outmoded the wailing prayers of a people whose hope has never been fully realized. But we are richer because of the background —a background which Jesus came not to destroy but to fulfill.

DON'T COUNT OUT THE JEWS

Freedom of religion means people are free to accept or reject the Christian faith. But Christians must confront Jews with this choice

BIG NEWS is often printed under small headlines. This was so with a United Lutheran Church story sent out over the Associated Press wires in December.

Only two paragraphs long, it announced that "Jewish people as well as other unchurched groups will be included in the United Lutheran Church's two-year evangelism program.

By GORDON C. LUND

"Dr. Robert W. Stackel, director of the program," the story continued, "said the Lutheran Evangelism Mission 'includes lovingly in its outreach God's ancient people, the race from which Our Saviour sprang.

" 'The good news belongs to the Jews, too,' he added. 'There is only one Redeemer for Jew and Gentile alike. In fact, Jesus commissioned his apostles to bring the gospel to the Jews first.' "

INSTRUCTION
Jewish father teaches child

HAT WAS ALL. Although the story ap- ed in hundreds of newspapers, prob- a lot of people missed it. Of those read it, perhaps very few got ex- l about it. After all, "it was just a story, way down at the bottom of 17 . . . !"

ut, in fact, it was one of the "biggest" es of all—tremendous in its poten- significance. Or, rather, it can be- e one of the biggest, if the congrega- s of the ULCA take their evangelism ion seriously.

or it is news when a group of Chris- s seriously determine to confront Jews the gospel of the Lord Jesus Christ, true Messiah, the divine Saviour.

T LEAST TWO READERS, both Jews, did the significance in the story and did excited about it—excited enough, at , to write letters to Dr. Stackel. The rs underscore both the challenge and difficulties confronting the Lutherans merica if they really mean to include sh people in their evangelism out- h

ritten from Pennsylvania, the first r—with the candor that is possible when it is unintentioned—shames the church for its all-too-common attitude of indifference.

"As a believing Jew, I was delighted and greatly encouraged to see in a local newspaper your welcome statement in reference to evangelizing God's ancient people, the Jews . . . I just couldn't help but rejoice and bless the Lord when I read it . . . I am enclosing a booklet which tells how I became a believer in the Lord Jesus Christ—the promised and true Messiah, the Son of God according to our own Jewish Old Testament Scriptures, and my own personal Saviour."

The second letter, from Missouri, was in a different tone:

"To save you time and money in a useless campaign, I make this offer: Reach *me*. Show *me* what I am missing. Convince *me* that you have a better faith for me. If you succeed with me, you will have a green light to go ahead in your campaign . . .

"If you really reach the Jewish people, you might learn one basic creed in Judaism, and that is to respect all religions."

IN OTHER WORDS: Lutherans, have you really got something worthwhile? Do you really believe it yourselves? Is it important enough to you really to try to win your Jewish neighbors?

Do not those two letters underscore the things of which we ourselves must be absolutely certain, if we seriously hope to be instruments of the Spirit for the regathering of "God's ancient people"?

Do they not expose at least three old mistakes of which we must thoroughly rid ourselves if we seriously intend to do evangelism among the Jewish people?

1. *"Let's 'appeal' to the Jews by 'watering down' our doctrine."*

"Convince me that you have a *better* faith," said the letter. "Show me what I'm *missing*."

What is he missing? Not "the golden rule" or the thunder of "Thou shalt not . . ." What is a "better faith"? Not "human dignity" or "the fatherhood of God and the brotherhood of man." Judaism has those things in abundance.

What that man lacks is a Saviour—a divine Saviour, a personal Saviour from personal sin, a God who loved already "while we were yet sinners," a God who died . . . on a cross!

"Only an evangelical church has anything new to offer the Jews," says the Rev. L. W. Halverson, a pastor who spends full-time in Jewish evangelism, as New York area secretary for the National Lutheran Council's Christian Approach to the Jewish people.

" 'Watered-down' Christianity," says Pastor Halverson, "is 'old stuff' to the Jews. To a Jew—especially if he is among the Reform variety—'liberal' Protestantism is such a close cousin that there is no point in 'conversion.' "

THE STORY of a Jewish man, from California, says it even more explicitly:

"I am a Jew," he writes. "I was searching for peace, but I couldn't find it in Judaism. Two months ago I decided to go to a Christian clergyman and ask him to help me in my distress. He was very sympathetic, but he never spoke about my need for salvation.

"At the second visit he suggested that I prepare myself for baptism. I took his advice and was baptized the following Sunday. Of course, I wasn't ready for this, and I soon learned it didn't mean anything to me . . . It wasn't long before I was thoroughly disappointed."

2. "WE MUSTN'T offend the Jews—after all, they have their own religion!" But "Woe is me, if I preach not the gospel," wrote a Jew named Paul, who knew that the gospel is an offense—"to the Greeks foolishness and to the Jews a stumbling block."

"Toleration" has become such a fetish these days that almost anyone who stands for anything and says so is looked upon as a bigot. But that is a distortion. There is no such thing as "freedom of religion" without the freedom to witness. True "toleration" does not censor the speaker—it leaves the choice open to the listener.

Quoting Pastor Halverson again, "Lib

"TO ALL PEOPLE"

The Lutheran evangelism mission includes lovingly in its outreach God's ancient people, the race from which our Saviour sprang. The good news belongs to the Jews, too. In fact, Jesus commissioned his apostles to bring the gospel to the Jews first.

There is only one Redeemer for Jew and Gentile alike. At the cross of Calvary salvation begins. In our witnessing to Jesus, as congregations and individuals, let us by all means include our Jewish friends and neighbors. God has placed us among them so that they might come to the Son of God because of us.

Robert W. Stackel

We are happy to know that the Lutheran evangelism mission will include the Jewish people of our neighborhoods, as well as all others, in its outreach. We of the Department for the Christian Approach to the Jewish People stand ready to help in any way we can. Study and experience have given our staff some know-how in this respect, and they are eager to share with pastors and lay people. We suggest that the area secretary be contacted, so that an effective witness to Jesus Christ may be left with our Jewish neighbors. Hundreds of Jewish believers in our Lutheran churches testify to the fact that such a testimony is fruitful.

Nels E. Bergstrom,
National Lutheran Council

belongs not at the point of witness
t at the point of decision. We are not
liberty 'to witness or not to witness'—
r hearers are at liberty 'to believe or
t to believe.' "

3. "YOU CAN'T CONVERT a Jew any
y—so why waste time trying?"
"In order to save you time and money
a useless campaign . . ." the letter said.
rhaps a lot of Christian "evangelists"
uld be glad to have such a ready-made
cuse. But when did the Lord give men
e responsibility of deciding what is
seless"? And when did he withdraw
s command that we witness—regardless
whether or not we think it "useless"?
Besides, the facts demonstrate that the
xcuse" itself just doesn't hold water.
ne first of those two letters to Dr. Stackel
one illustration. Another is the fact
at in a recent two-year period, Lutheran
ngregations in America baptized and
ceived as members more than 200 Jew-
n men and women—just enough to sug-
st that the number would be much
rger if we regarded Jews in the same
ay we regard other unchurched people.
"Of course there are barriers in the
th of evangelism among our Jewish
ighbors," says Pastor Halverson, "but

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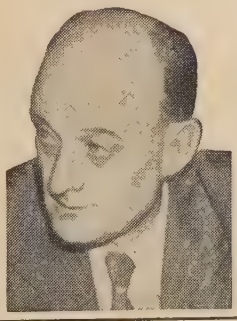
PITTSBURGH: The Rev. Dr. Dan B. Bravin, 1132 N. Negley Ave., Pittsburgh 6, Pa.

most of the barriers are of our own making, our own imaginations."

TO ILLUSTRATE, he tells this story: On a streetcar one day, he happened to sit next to a Jewish man, and the two began discussing religion. When the pastor politely but openly confronted him with the gospel, the other man looked surprised. "Haven't you ever been invited to consider Christ before?" Pastor Halverson asked. "Why, no," came the instant reply, "I've been given the impression that Christ is not for the Jews!"



'hat resources
ave Christians
r dealing with
cial problems?

By REINHOLD NIEBUHR

EVIDENCE MULTIPLIES that the United
ates is facing the most serious crisis in race relations since the Civil War. Ironically, the crisis has been brought about by a Supreme Court decision, which even those who think more time should have been allowed for the gradual processes of history to take their hitherto hopeful course, do not criticize because it simply affirms a constitutional guarantee of equality before the law. If realized, this would solve the age-old "American dilemma."

Both Hodding Carter, a Southern editor with a long record of fairness on the race issue, and the distinguished novelist, William Faulkner, insist that, whatever may be the ultimate issues of justice in this problem it is now unwise to push the cause of desegregation too consistently, lest the Southern white people are pushed, in Faulkner's phrase, "off balance."

THE QUESTION is what resources the Christian Church can offer for the solution of these grave issues. It would be wrong to assume that there are automatic resources of grace and wisdom even in the church. The fact is, and it is a disturbing one, that the church is not now and has not been very creative on this issue.

Perhaps it lacks resources for discriminate judgment, and that is the kind of judgment which the problem demands. If we turn to the gospel we will come first of all upon the rigor of its moral demands. It challenges all partial loyalties in the name of an absolute loyalty. "If ye love those that love ye, what praise have ye?" Jesus declares. "Do not the publicans and sinners the same?"

But the gospel is not simply a system of rigorous idealism. It knows that all men fall short of this universal love. Perhaps the first thing we must learn from the gospel is the sense of our common involvement in the sins of racial loyalty and prejudice.

It is not a Southern sin, but a general human shortcoming. Such humility will prevent Northern liberals from self-righteous judgments which in the present instance will aggravate the crisis.

Nevertheless, the realization of our general involvement in the evils of racial prejudice must not prompt us to inaction when particularly flagrant forms of the sins we all commit challenge our conscience. The fact that we all violate the law of love in some way or other ought not to obscure the force of that law to our conscience.

Every Christian, for instance, should have some sympathy for a group of Negroes who have long smarted under the contempt of their fellowmen and now see a chance, under the changing environment, to challenge age-old customs of segregation on public buses. Their boycott must appeal to sensitive men everywhere as the assertion of the dignity of man.

BUT THIS DOES not mean that we can have no sympathy for anxious parents who are opposed to unsegregated schools. The cultural differences between the two races are still great enough to warrant a certain amount of disquiet among parents.

One may hope that ultimately the Negro people will have the same advantages which all our children have. But there must be a measure of sympathy for those who are afraid of the immediate effects of present educational plans. It might help if we all realized that in all our judgments about each other across racial lines, we do not judge with pure hearts and reason. Our judgments, however honest, are corrupted by the perennial sin of group pride.

There seems nothing in the Christian ethic about prudence. And prudence is what is demanded in such critical situations as this. But a genuine charity is the father of prudence. For genuine love does not propose abstract schemes of justice which leave the human factor out of account.

Perhaps there ought also to be a Christian witness of integrity and courage whenever fears prompt cruelty and oppression as they do today in some communities.

PUSHOVER

DAN STRAIGHTENED UP, wiping his ow. "Whew! Seems to me it would ve been just as easy to plant a garden!"

"You're so right," I agreed. The dirt ound the edges of my nails looked ter- le. "It's locking the stable after the rse is stolen, but I'm going in for some ves. I'll never be able to make my nds look presentable to appear in pub- ."

"Deah, deah!" Dan dropped into his st Wendy Barrie voice. "That would too bad. But you can have lovely nds! Just—well, just what does one ?"

"Idiot! I'll scrub these well, apply some ion, and cover with gloves. Then I'll back to labor by your side."

AS I STARTED up the back steps, Claire awson called from her dining-room ndow. "What on earth's going on over ere? I thought you weren't going to ve a garden this year?"

"We're not—except for a few tomato nts on the edge of the flower garden. t we can't plant grass on the humps ll bumps of where the garden used to Since this is Dan's day off we're going get the worst done, then let the chil- en rake and roll the grass seed. That y they'll have a part in the new lawn."

"And won't run all over the new ass?"

"Claire, you wouldn't accuse us of ul- dio. motives? I assure you our chil- en's development comes first in all our nking!"

CLAIRE LAUGHED. "Even if you kid about it, I believe you might be telling the truth."

"Not entirely. We do like to do things together as a family and we thought fixing the lawn would be a good idea. But Dan and I were getting too weary of the garden to spur the children on. If it were our livelihood, that would be one thing, but for Dan to fit it in with his other work just seemed not worth the effort. And the children—"

"I know. Karen doesn't want to spoil her hands or she can't help because her hair is pinned up and she doesn't want to be seen. And Pete has too many things he just has to do with the other boys."

"How on earth did you know? Did they tell you about it?"

"I've raised a family, you know. They are all pretty much alike, I guess."

"They surely must be. You hit it right on the head. We wanted the children to have experience with growing things and they still will have some with the flowers. But when there's no need to grow food, the vegetables just don't seem worth all the effort, both physical and psychological."

"I know. Well, now that I know what's going on I'll let you go. Just don't forget you have a nosey neighbor!"

SHE CLOSED the window, as I waved and went on in the house. It's so nice to have a "nosey neighbor." When she's working at the store I really miss her, especially when Dan is gone all day. I

like housework but I don't like being alone for hours and hours at a stretch. I like to work fast, then call Claire over to see what I've accomplished, or run over and see what she has done.

As I washed a goodly amount of topsoil off my hands and down the drain, I thought how many things Claire and I have shared in the years we've lived side by side. There was all that business about her sister's divorce or near-divorce. And the times she's helped me when the children were sick or in some sort of difficulty.

Even with a nail brush I couldn't get my cuticle quite clean on the left thumb. I rubbed in some cold cream to soften the skin and perhaps wash out the dirt, but I wasn't really thinking about it. I was thinking about Claire and Charlie.

I DO BELIEVE patching up after the men had that flare-up at the church council meeting did more to bring us close than even Charlie's helping with the remodeling of our old shed. When people help each other, it's easy for everything to be sweetness and light. You expect it. But it takes real Christians to find their way into a richer relationship after an open quarrel like that.

Christians and Christ. I know it wasn't easy for Dan, and probably Charlie found it just as hard. Certainly they never had any sentimental I-love-you-for-Christ's-sake reunion. But once they'd gotten their hostility out in the open, they did the natural thing, found their way back into the church—together.

I know they trust each other in a way they didn't before it all happened. They've seen inside each other—and I do believe they've found the same thing under the outer shell, a helpless human being depending on Christ to make his life make sense.

MY GARDENING GLOVES weren't in the basket with my trowel and things. Thinking I might have carried them upstairs, I went to look. When I came down, Dan was coming in the back door. "Excuse my stocking feet. I left my shoes on the step so I wouldn't track mud in the house. Pretty well-trained husband you've got, Mrs. Melton."

"Better trained than my children, so maybe I didn't do the training. Did you decide to stop?"

"Enough's enough. I'm going to take a breather till the youngsters come home. Have anything to eat?"

"Maybe I can find a piece of breakfast cake. What do you want with it?"

"Milk, I guess. Oh, there's the phone. Want me to get it?"

"You'd probably run a thumbtack in your foot. I'll go." I hurried to pick up the instrument. "Mrs. Melton speaking."

"CONNIE, this is Blanche Lightman. Mrs. McIvor has asked me to serve on the committee to help get the house ready for the new refugee family. I thought I could do it, but Bob's transfer is coming through faster than we expected and I have to go house-hunting with him. I hate to ask you, but—"

"But will I help fix up the house? Sure. You know I'd love it. Not that I haven't enough to do right here. But that will be more fun."

"You're wonderful, Connie. Really, there's no one like you."

"Go along. I'm only one of the pushovers in this congregation. There must be a couple dozen of us."

When I came back to the kitchen, Dan had found the milk and cake himself. He lifted his glass in a toast. "To my favorite pushover—who not only is one but admits it."

"And likes it!"

WORSHIP NOTEBOOK

DON'T SUPPOSE that some people
't going to criticize what is written
each week. That's their privilege,
honest criticism is welcome. The fact
there hasn't been any yet indicates
1) everyone agrees with the writer,
) nothing controversial has been said.
o with the help of a question from a
der, a problem and an answer to it . . .
Should a layman assist in the admin-
tion of holy communion?" Notice that
fully. Quite specifically, the person
ts to know if anyone other than a
or has the right to give the bread
wine to the communicant.
efore some people raise their eye-
ws in surprise, let me say that this is
the first time I have heard of such a
g. From various areas of the church,
orts have come of congregations
re the pastor simply calls on certain
of the parish to help him give the
nents to the communicants. The rea-
, if it can be called a reason, is that
a procedure saves time. Notice again
this has nothing to do with giving
collecting individual glasses.

HERE IS A QUESTION of authority. Let
ake a look at what we mean by the
rch. The church according to the
gsburg Confession "is the communion
saints in which the gospel is rightly
ght and the sacraments properly ad-
istered." Notice this makes the church
a building, not an organization like
e business firm, but a group of peo-
Moreover all that is necessary to
people is that they have Christ
ached to them and they receive bap-
and the Lord's Supper properly.

They are all alike, these people of God. No one is higher or lower than another. Each stands on an equal footing and each has direct access to the throne of God. One need not seek out another to pray or make his offering for him. This is the priesthood of all believers.

NO ONE WHO TRULY understands Christianity wants to change it. Yet alongside the concept of universal priesthood, one must always place the doctrine of the ministry. Suppose that in a church there were no ministry. Who would preach, baptize, or celebrate the sacraments?

Sooner or later, good order demands that some sort of leadership be provided, and this we have in the Office of the Ministry. Imagine a boarding house where every member feels strongly his right to prepare his own meals. Or think of a civic theater association where every actor has a hand in the production and direction of the play. What is the result? Bedlam. Leadership is essential.

So in the church the members of the congregation delegate to one of their number the rights of leadership so things can be done in an orderly fashion. The one selected is taught the things he must know: the difference between truth and error, a thorough study of God's Word, and all of the practical considerations that are a part of the modern ministry. When he has satisfied the requirements, he is set apart for his task as leader of a congregation and so is inducted into the ministry.

The requirements for entry into the ministry are important. They have been set to perpetuate the highest standards

and so insure the church of the kind of leadership it needs. Thus the flock is protected from false shepherds.

Article V of the Augsburg Confession says: "That we may obtain this faith, the office of teaching the Gospel and administering the sacraments was instituted. For, through the Word and sacraments, as through instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into favor for Christ's sake." The fourteenth article adds: "Of ecclesiastical order they (the Lutheran churches) teach that no one should publicly teach in the Church or administer the sacraments, unless he is regularly called."

THIS LAST is quite explicit. Look through all of the occasional services provided by the Lutheran Church, and you will find that in none of them is there any authority to administer the sacraments, except in the Order for Ordination. Here the officiating minister says as he lays his hands upon the ordinand: "I now commit unto thee the Holy Office of the Word and Sacraments. I ordain and consecrate thee a Minister of the Church: In the Name of the Father, and of the Son, and of the Holy Ghost."

There hardly seems any doubt about the answer to the question. But let's take it a step further. I said earlier that this is a matter of authority. Every citizen of a community is charged with the responsibility to maintain law and order.

But just because all have the same responsibility does not mean that all can exercise those functions. It would be an impossible situation if anyone of us could arrest another for breaking the law. Some of us would be strict in our interpretation, others lax, and the rest in between.

To overcome this difficulty, we select one of our own and make him an officer of the law. He is just like us. He has no greater privileges than we do. Should he break the law, the penalty for him is just as stiff as it is for anyone else. But because we give him the office of law enforcer, he does for all of us what we cannot practically do for ourselves.

THE SAME IS TRUE of the office of the pastor. To designate certain members of the congregation to assist in the administration of the sacrament, who have not had theological education and who are not publicly called, is to flout the authority that makes a man a pastor in the first place. If a man in a position established by law breaks that law, no matter how high his motive, is he not causing people to doubt the same authority which established his own office?

To answer the problem of saving time at the service of Holy Communion is not to call the assistance of laymen. There are other solutions to that problem. What is important is that Christians realize the origin of the office of the ministry and its significance to the life of the church.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Regrets

QUESTION: Helen, my older daughter married a young European fifteen years ago. He was a dental student here when

ell in love. I warned her about
g up with a man from so far away
she thought it was all right. Imme-
ely after the wedding they left to settle
rn overseas, and Helen has been home
r a few times since then.
n her visit four years ago Helen
ned glum. She complained about
e of the hard conditions of life in
adopted country. She is now here
another visit and she is rather bitter
ut the circumstances under which she
to live. She speaks very well of her
band, but one day she remarked,
ther, I'm sorry I said yes." What
one say or do to help?

REPLY: Helen needs to think her
tuation through thoroughly. If she
ad married an American and re-
ained in this country, would she be
ny happier? Would she be better off
health, family, general success, or
evelopment toward maturity? The
arious outcomes of life often prompt
uestions as to whether we have made
ae best decisions at various points in
ur lives. We may ask what would
ave happened if we had done this or
aat. We do not know the answer. No
aatter what choices or decisions we
ave made we may still be questioning
aeir wisdom.

This young woman should assume
aat her decision was the best possible
nder the conditions. She should rec-
gnize also that no hankering for the
ast or for something different can
eld anything but continued dissatis-
action. With the acceptance of her
ecision as good, she should now look
on her present situation as good, em-
asize the better aspects, relegate the
nr easant features to the periphery of
onsciousness, vow loyalty to her hus-
and and his career, and put into life
all the enthusiasm and strength possible to make everything work out in the best way. She needs to think in terms of honor, devotion, courage, and persistence. She should ask God's help to do just that.

Tell?

QUESTION: We adopted Ronald when he was only two weeks old. We have been very happy about having him and want to do the very best for him in every way. He is now four. We have no other children. One of our problems is whether we should tell him he is an adopted child. If so, at what age should we enlighten him?

REPLY: By all means tell him. The best time would probably be shortly before he starts to school. It is almost certain that the general facts are known in your community, unless you are newcomers. Children too will know about the adoption, and someone will almost certainly tell Ronald. It will be much more satisfactory if he learns about it from you.

When you tell Ronald, you need not go into any details—except to give simple answers to any questions he may ask. Many things can wait until he is better able to understand. In giving the information, explain that you chose him and wanted him, and assure him of your continued deep love for him. But words alone will not suffice. Show your interest, concern, and devotion by your attitudes toward him and by the things you do for him and with him.

If you fail to do it, you may be faced with difficult problems at a later date. He may come to feel that he has been deceived and lose much of his sense of security.

Grundtvig and Modern America

N. F. S. Grundtvig. An American Study. By Ernest D. Nielsen. Augustana Press. 172 pages. $2.75.

A recent review in THE LUTHERAN claimed that the main thrust of Grundtvig was his impact upon society, upon his contemporaries. The inevitable conclusion from this view would be that Grundtvig has little direct theological significance for our situation today. That others have a different opinion is evidenced by the fact that five studies of Grundtvig have been published in the English language within the last five years.

Ernest Nielsen states this plainly: "It is less fruitful to introduce Grundtvig to America by way of an historical resume of the nineteenth century Danish Lutheran theological polemics, than by exhibiting his dynamic conception of the living church as the sphere of the Spirit's creative action, and showing how it touches issues and problems with which American Christianity is working, not the least of which concern the development of an ecumenical theology."

Nielsen's book is an analytical and theological study. His frame of reference is "Grundtvig's absolute faith in spirit." From this point of view he treats in successive chapters Grundtvig's concept of history (and his view of man), the work of the spirit in the church (and the doctrine of the church), and the demand for freedom (and Grundtvig's view of education).

He includes a thorough analysis of Grundtvig's writings, but shows by quotation and comparison how these views are being expressed and debated in the current theological discussion. The relevance of Grundtvig's ideas for our own day thus becomes obvious.

Although the language is academic, the points are clearly made, especially in the second chapter. It would be helpful to read this chapter first, for it is the most relevant and the most successfully presented.

Fundamentally and soundly in accord with Luther, Grundtvig entered into the "existential" discussion of our age and challenged the post-Luther development in a positive, often provocative, manner. His doctrine of the church and his view of man are particularly relevant. It is important to consider him in the self-appraisal that is taking place within American Lutheranism. Nielsen's book offers a fruitful help in this task.

JOHANNES KNUDSEN

Chicago Seminary

Psychiatrist and Pastor

The Troubled Heart. By Jean Z. Owen. Muhlenberg Press. 237 pages. $3.75.

This novel tells the story of a woman in search of peace. By the world's standards Eva Lamson should have been happy. She had youth, beauty, a husband and money——even outward poise. Yet she was unhappy enough to keep a lethal dose of sleeping pills: insurance against the day when living could no longer be borne.

It was not death she feared. She was desperate enough to go to a psychiatrist for help. Yet even while she sought analysis she put up a cynical resistance at every step, especially when her doctor suggested a visit to the church of her youth.

None of the people in her life—her husband, the jealous woman who accused her—guessed at the inner turmoil that was destroying her because of the "icing of sophistication" that disguised her words. Only her doctor and her pastor were able to plumb the depths of her mind and soul. How they led her from darkness to light through a set of lives and circumstances worlds apart from her own, makes an absorbing and credible story. The old religious words such as "salvation" and "grace" come inescapably to mind.

The author shows that psychiatry and religion need not be at odds but can work effectively together. Pastor Patterson in the story explains: "He (the psychiatrist) can

information from your subcon-
. And I can help you learn how to
t after it is out in the open." It
o the reviewer that it was fortunate
that her counselors (the psychiatrist
he pastor) were good friends and as
atible as their fields of endeavor.
er Edge, N. J. MARIA M. FREY

n and Freud

in Christianity and Psychoanalysis. By
m Graham Cole. Oxford University Press.
ages. $4.00.

is is still another adventure in the search
sharing of psychiatric and religious
ts—this time in the area of sex. The
r first explores the religious point of
from ancient Hebrew times to the mod-
ay. He then traces the development of
oanalysis by Freud and his successors.
e concluding section Dr. Cole presents
wn synthesis of the two points of view.
e various sections have widely differing
. The section on Freud is an excellent
ary of the growth of Freud's insights
the years. The section on the religious
of view suffers from a fundamental
t. It is true that the Old Testament
he New Testament represent one con-
g revelation of God, culminating in
ncarnation in Christ Jesus. However,
does not mean that we can place equal
t on Old Testament dicta concerning
s and morals. The author sees the New
ment statements on sex as colored by
nistic "dualism" and, therefore, wants
eturn to Hebraic "naturalism." His
ical method results in distortion of the
.

is difficult to understand just exactly
the author is advocating. He is much
er about what he is against. He seems
e asking for a liberalization of the
h's attitudes toward sex and marriage
divorce.

ble sees the lack of satisfying sexual ex-
sion as a cause of neurosis. This is a
ous relationship; it is more probably
other way round. Such a point of view
es sex an end in itself. James Pike in
Beyond Anxiety is more biblical when he sets sex as an analogue of our eternal relationship with God. PAUL E. MORENTZ
Berkeley, Calif.

Heroic Christians

The Christ of the Korean Heart. By Arch Campbell. Falco Publishers. 144 pages. $2.

This little book could be sequel to the Book of Acts. It tells of the church in Korea during and after the awful war years. We might expect that such a "younger" church would almost disappear under persecution and bloodshed. But prison sentences, "water-cure," and martyrdom only fanned the faith to white heat. One reads with awe of "mission" converts choosing death rather than deny their Christ.

Each chapter is an epic of faith, the story of an individual victim of persecution or of a humble but heroic church group. One glimpses the early morning church groups—189 Koreans at 4 A.M., on their knees before going to the day's work, in a roofless bombed-out church in winter; and the pastor-father of two murdered sons begging for the life of the Communist trigger-man, climaxing in a Saul become Paul; and 13,500 North Korean prisoner converts enrolled in Bible study. The sum total of the chapters is exciting evidence of the power of the Cross wherever planted, evidence of the worth of our missionary endeavor.

This would make an extraordinary mission study book, yet it is good—even essential—reading for every Christian. The author has been in Korea since 1916.

LOUIS T. BOWERS
On furlough from Liberia

A Newsman Reminisces

Always the Unexpected. A Book of Reminiscences. By Louis P. Lochner. Macmillan. 339 pages. $5.

This distinguished Associated Press foreign correspondent (18 years in Berlin) is a son of a Missouri Synod pastor. This is an unpretentious and winsome record of his personal experiences through many years of living in the storm-centers of world events.

OVERSEAS

Church Tensions Increase

GERMANY: Bremen. Mar. 4.—TENSIONS within the Evangelical Church in Germany (EKID) are more serious than at any other time since the EKID was formed in 1945, the president, Constantin von Dietze, said at a meeting here last night. The EKID is a federation of German regional churches—Lutheran, Reformed, United. Four problems exist.

1) The foreign department of the EKID has been directed by Dr. Martin Niemoeller, president of the Church of Hessen and Nassau. Lutherans, who are a majority in the EKID, have been protesting that their interests in the department have not been properly protected. Many feel that Dr. Niemoeller is not the right man to hold this office. In February, he surprised churchmen by stating that he considered himself no longer a member of the 12-man executive council of the EKID.

(At a meeting of the Council in late March Dr. Niemoeller made no reference to resignation. It was generally understood that he will be relieved of the chief office in the foreign department, but will continue as an influential member.)

2) The visit of Bishop Otto Dibelius to Pope Pius, while on his way to the World Council executive committee meeting in Australia, stirred up some excitement in Germany. The council of the EKID, of which the bishop is the chairman, was not informed of this visit in advance. The invitation came suddenly, when Bishop Dibelius was in Rome to visit the German congregations there.

Sonntagsblatt, a German church periodical, said the visit was merely that of the Bishop of Berlin to the Bishop of Rome. But many Germans feel it was more than a private call which Dr. Dibelius made on an old friend. (Dr. Dibelius had been acquainted with the Pope while he was papal nuncio to Berlin in the prewar years.)

The question is, Does the common struggle of Protestants and Roman Catholics against communism in East Germany warrant such conversation between these two prominent churchmen? Some felt the visit was a betrayal of Martin Luther. However it is reported from East Germany that co-operation between Protestants and Roman Catholics has notably improved in some areas since Bishop Dibelius went to see the Pope.

3) The parliament of the West German republic has decided that chaplains in the new army now being organized will not wear uniforms and will be under direction of church officials. The Bonn government wishes to make an agreement with the churches on this point. But Protestants are in a peculiar position. They have no centralized authority with power to sign such an agreement. The EKID is a federation for the whole of Germany, not only the West, and is not in position to deal with the West German government.

In East Germany no agreement about chaplaincy in the Red army can be reached, because Communists are not interested in spiritual care of their soldiers.

4) There is much talk about a special synod convention of the EKID this spring to discuss church unity.

There is new difficulty in church relations with the East German government. The EKID council meeting had been scheduled for Leipzig in the East Zone, but West German delegates did not get permission to go there. (The meeting was held in Hannover.) The usual problem has been for East Germans to get permission to go to meetings in West Germany.

oday our newspapers reported that mmunists have asked churchmen in Germany to sign a loyalty oath. v are unlikely to do this. Government orities in Berlin are attempting to stop religious instruction in high schools. A statement of the facts in the case was read from pulpits of East Berlin churches on March 4.

—REINHARD GROSCURTH

LETTERS TO THE EDITOR

urch versus Sunday school

nder the leadership of our pastor and vife, it requires about 30 willing people onduct our Sunday school. After that esting work each Sunday, you will find l in church. You will find about 90 per of our adult Sunday school pupils in ch too. About the same percentage of church council has, over the years, been e up of our Sunday school graduates. ove our church, and we see in our Sun- school a strong helping arm of the ch. EUGENE C. DEBUS

onshohocken, Pa.

uring my five years in the ministry, the day school has been represented in my l by a tangle of impressions—mostly tive. Thanks to the articles in the March LUTHERAN, a plan of action for improve- t of the techniques of parish education ow being put into effect in this congre- on. (REV.) WILLIAM C. ARBAUGH

as Vegas, Nev.

ne marvel is that these articles on the day school have been postponed so long. e are many reasons for the drift which ll deplore.

For many years our ULC has had its rd of Parish Education. A department worship is just beginning to function.

Congregations erect elaborate educa- buildings and postpone modernizing the ch. In some instances a suitable place worship is sacrificed in favor of the edu- on building.

There is not sufficient stress on the day school's principal function—to lead people into, not out of, the place of worship.

4. Giving rewards for attendance at Sunday school. No one would think of offering similar awards for attending worship.

(REV.) WILLIS R. BRENNEMAN

Westminster, Md.

SIR:

Granted that the Sunday school fails, both in function and worship. Does the church have a better way? And who is responsible?

The church generally treats the Sunday school like a juvenile delinquent, yet is too busy to correct the child. What further evidence of separation do we need, when the church asks the Sunday school to help on the light and heat bills, or borrows money from it?

The Sunday school is the teaching arm of the church. Is not the arm a part of the body? Let's treat it as such.

How many churches have the courage to make provision in the budget for Sunday school needs? How many include the Sunday school superintendent as an ex officio member of the church council? Too often Sunday school affairs are brushed off by the council as being Sunday school business.

Seldom is there careful planning between pastor and superintendent, so that the Sunday school program leads into that of the church service and finds its completion and fulfillment in the pastor's sermon.

If the Sunday school endeavors to imitate church worship, whose fault? Look at the teachers' quarterly, programs arranged, even songs selected. The *Parish School* and *Christian Youth* hymnals have everything prepared, including the benediction. No wonder people go home. Formalities in the Sunday school should be reduced to a minimum.

This pot-and-kettle tirade can be useful. Let's clean them up.

Corydon, Ind. KENNETH A. KINTNER

Former DP Will Pioneer ULCA Work in Newfoundland

NEW YORK—A former displaced person has been called by the United Lutheran Church in America to organize the first United Lutheran congregation in Newfoundland.

The Rev. Osvalds R. Gulbis of Chicago, who came to the United States in 1949 as a displaced Latvian, will go to Newfoundland immediately to start work among some 2,000 Latvian and ethnic German settlers in and near St. John's. He expects to have a Lutheran congregation organized within a year.

The congregation will become part of the Nova Scotia Synod, Dr. Karl S. Henry, secretary of research and survey for the Board of American Missions, announced. The newly called mission pastor is believed to be the first minister of any American Lutheran church body to be called for such service in Newfoundland.

Ordained to the ministry in the Latvian Evangelical Lutheran Church in 1936, Mr. Gulbis fled from Communist oppression of his country at the end of World War II, was resettled in the United States in 1949, and recently became a naturalized U.S. citizen.

For the past six years he has edited the Latvian-language devotional magazine *Majas Draugs* for the Division of American Missions of the National Lutheran Council in Chicago, and when the National Lutheran Council discontinued publication of the devotional magazine, he continued as editor of a similar magazine financed and published by a private group of Latvian-speaking pastors and laymen.

The approximately 2,000 Lutherans in and around St. John's, Newfoundland, are mostly new settlers who came from refugee camps during the years since World War II. Mr. Gulbis speaks both German and Latvian fluently.

GLOBAL LOOK AT NEW MISSION

Dr. Karl Henry points to St. John's, largest Newfoundland city, where ULC is sponsoring first mission on Canada's advanced Atlantic outpost. Rev. Osvalds Gulbis looks on.

CENTRAL STATES

Sioux City Lutherans Plan Retirement Home

By PAUL C. WIEGMAN

OMAHA—Plans for establishment of a retirement home are being worked out by the Sioux City Lutheran Ministers' Association. The association, headed by the Rev. Raymond H. Tiemeyer, has asked congregations in the area to send pastors and lay representatives to meetings at which the plan can be discussed.

Envisaged is a self-supporting home renting or selling units to the occupants. Management would supply nurses on duty 24 hours a day, food, and janitors, and offer chapel services.

NAL REPORTS received on the results of evangelism mission in Kansas City, Mo., last month gave total attendance at ces, excluding the closing rally, as 3. The mass rally drew 900 persons. terviewed during the week were 1,222 ons, and 439 lay visitors completed 695

Pastors' classes gained 235 persons aring for membership, 176 adults re- ed letters of transfer, 30 were read- d through reaffirmation of faith.

urch schools added 179 pupils to their 94 children were baptized.

ae results of the mission in Kansas City's Reformation Church were "gratifying," according to Pastor Robert E. Schlichter.

"There was not the immediate return that some congregations experienced, but a new awareness of our congregation in the community was brought about," Pastor Schlichter reported. "Doors were opened for 'follow-up' of the many contacts made in person and by mail. Groundwork was laid for an effective program of year-around evangelism. Most of our members attended one or more mission services, and one-fourth of our adults participated in the visitation."

NESOTA

Arrangements for LWF Assembly Proceed As Minneapolis Gets Ready for Big Event

By PAUL LUTHER WETZLER

INNEAPOLIS—The committee on arrange- s for the 1957 Lutheran World As- ly is studying every angle in prepara- for the "greatest assembly yet." Care- heck has been made even on weather necies, with forecasts "fair."

e mayor of Minneapolis has come out a declaration praising the city as "the smog-free" community in America. aeapolis air is "the same pine-scented, washed ozone that sweeps over the s lakes and forests," the statement said. mmittee Chairman Paul Luther Wetzler tly informed Mayor Hoyer however the committee is disturbed about "in- n" on the request for renovation of the or of the municipal auditorium. The nittee feels that God will take good of the outdoor smog-free air—but the council ought to take definite action to up the inside of the auditorium for global assembly.

e Rev. George Gerberding, finance com- e chairman of the Central Conference Camp Board, sat down with 35 lay- of congregations in this area to plan gathering of $25,000 for a chapel at go City camp.

The committee hopes to complete the chapel for the tenth anniversary in 1957. The camp, now valued at $80,000, is debt free. Site covers 33 acres and has 800-foot waterfront on Green Lake.

Dr. John W. Rilling, Minneapolis, was elected president of the Greater Minneapolis Council of Lutheran Churches at an organizational meeting in Salem Church on March 12. Also elected were: the Rev. C. Richard Evenson (ELC), vice president; B. H. Thompson (Augustana), secretary; and the Rev. Clayton B. Moen (LFC), treasurer. Thirty Lutheran congregations, all members of National Lutheran Council bodies, have joined the organization.

The Rev. Trevor Sandness reports that every family of Epiphany, Minneapolis, is a subscriber for THE LUTHERAN.

LUTHERAN WELFARE SOCIETY of Minnesota, official welfare agency for seven cooperating synods of the Lutheran Church, is celebrating its 50th anniversary this year. It was organized under the leadership of Dr. G. H. Trabert in 1906. In 1955 this organization cared for 700 children, 320 unwed mothers and completed 200 adoptive placements. The society's $470,000 appeal

MINNESOTA . . .

is now nearing its successful completion.

CHRISTIAN vocation rally of the Minnesota Luther League was held at Holy Trinity, Minneapolis, on March 18. The Rev. Bertram Reed spoke.

The second school of theology for laymen is scheduled weekly April 9-May 14 at Holy Trinity Church, Minneapolis. The school is designed to enable men and women to become better versed in the teachings and practices of Lutheranism.

The Rev. Bryce Shoemaker has resigned as professor at Northwestern Lutheran Theological Seminary to accept a call as pastor of Lake of Isles Church, Minneapolis, effective in May.

MINNESOTA Sunday school convention is scheduled for Richfield Church, Minneapolis, on April 14 . . . Trinity Church, Lindstrom, dedicated a new parsonage . . . The Rev. Marvin R. Moll resigned as pastor of St. John's, Stacy, in January.

VALLEY OF PEACE CHURCH was organized Feb. 19 with 98 charter members. Mission developer was Michael Furney.

Mission Developer Merle Franke reports that organization of the Hopkins congregation is set for April 22.

The Greater Minneapolis Council of Churches reports progress in its 1956 appeal to raise $119,260 for an expanded program.

"Rambler" Church with Three Bedrooms

SPACE is at a premium at Atonement Church, Minneapolis, but, says Pastor Robert C. Jacobson, "the spirit of our church is wonderful."

The five-year-old congregation built a house combining chapel and parsonage in 1953. But both the congregation and the parsonage family outgrew their quarters. Atonement's pastor, the Rev. Robert C. Jacobson, was installed last summer. He has a wife and four daughters. The congregation doubled its membership in one year.

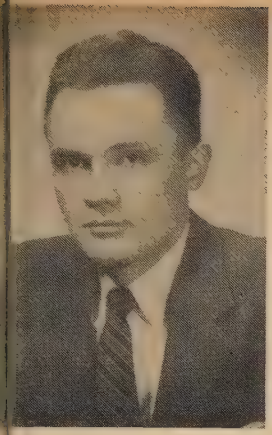
Having to decide between building a new church or a new parsonage, Atonement chose the new parsonage. The church took over the space designed as living quarters.

Crowded into every square inch of available space, Atonement continues to grow. Three services are held on Sundays. And on Palm Sunday 60 new members were received.

The organization brought to this city Dr. James H. Robinson of New York City as Holy Week speaker at Radio City Theater.

RICHARD LARSON of Holy Trinity Church, Minneapolis, was named chairman of the first board of directors of the Lutheran Good Samaritan Society of the Northwest Synod's Central Conference. Plans call for the establishment of several homes for the aged. Other officers of the board are: the Rev. Robert Kugler, vice president; Victor E. Johnson, treasurer; Dale Stanchfield, secretary; and the Rev. William Dion, publicity director.

OFFICERS OF GOOD SAMARITAN Society in Twin Cities of Minneapolis and St. Paul are (seated, l. to r.) Victor E. Johnson, Richard Larson, Laurel Nelson, Dale Stanchfield, Mrs. Richard England, Rev. Robert Kugler. Standing: Seminarian Robert Hoeft, the Rev. William S. Dion and the Rev. Harold Carlson.



GEORGE TAMKE

LECTED as associate ctor of the Lutheran men's Movement for vardship, George R. F. ke began work as the M's editor-writer at the ed Lutheran Church se in New York on ch 1.

fr. Tamke, former pro- ion manager of a print- concern in Pennsylva- has earned a reputation a writer and sculptor, commissioned in 1953 o a bust of Dr. Frederic r, president of Wagner ege's board of trustees, the school which is also alma mater. He earned degree from Columbia hers College, too.

he new LLM associate ctor is a son of Dr. rge R. F. Tamke, pastor t. John's Church, Union . N. J. He has been e in the Laymen's vement, the Brother- d, and the Luther League merica, and is a mem- of Trinity Church, Nor- wn, Pa.

HONORED for many years of faithful service was Henry K. Hall, named by Old Christ Church, New York City, to the newly created position of "senior" of the church body. In creating this office, the congregation on Manhattan's East 19th Street followed the precedent established by the Ministerium of Pennsylvania which elected as its first senior Henry Melchior Muhlenberg. The senior stands in rank above the other officers of the congregation and is elected for life.

Mr. Hall was member of Christ Church since early childhood, a councilman for 30 years, secretary for 15, editor of the church's periodic publication, past president of the Lutheran Society and of the Lutheran Parish Boards of Manhattan. His pastor is the Rev. Henry C. Offerman.

PROMOTED to Brigadier General in the Delaware National Guard and assigned to retired list was Dr. Park W. Huntington, who rose through the ranks in World War I to lieutenant, earned a Bronze Star Medal for gallantry in World War II Pacific campaign.

Dr. Huntington, who served St. Stephen's Church in Wilmington, Del., for 25 years, has held many important positions. He was organizer and first director of the Delaware Department

DR. HUNTINGTON

of Public Welfare, and president of the Military Chaplains' Association's Delaware Chapter. He headed Delaware's Safety Council for 20 years, was director of the state's American Red Cross, and Travelers Aid Society. A letter of merit for the retiring officer, issued by command of Governor J. Caleb Boggs, listed the highlights of Gen. Huntington's "faithful service to God, state, and country."

CHOSEN as chairman of United Lutheran Church College presidents for their annual consultative meetings was Dr. Frederic B. Irvin, president of Thiel College, Greenville, Pa.

Election came at the two-day meeting of the 14 Lutheran college presidents held last month in Washington, D. C.

Before coming to Thiel, Dr. Irvin was a United Lutheran missionary in India.

NEW YORK

Eastern Conference to Stress Need for Lay Representation

By CLAYTON G. VANDEUSEN

ALBANY—Only 15 of the 76 congregations in the Eastern Conference of the New York and New England Synod had a 100 per cent representation at church conventions in 1955. This is the finding of the executive committee which studied attendance records of synod and conference conventions last year.

While 40 to 50 congregations sent lay delegates to one of the meetings—the number of those represented by the pastor was greater—only 15 congregations were represented by both their lay delegate and the pastor at all three conventions.

Absenteeism of laymen was more pronounced, but pastors were also found lax in attending, remaining absent without excuse from synod and especially from conference meetings.

To correct the situation, Conference President Clayton G. VanDeusen recommended an attendance drive fashioned after the stewardship promotion plan. Congregations will be urged to achieve a "100 per cent quota" by sending pastor and lay delegate to all conventions scheduled during the year.

SPRING CONVENTION of the conference was scheduled for April 9, at First Church, Poughkeepsie, the Rev. Adam Schreiber, pastor. The host church, which observes its 100th anniversary this year, has reached 100 per cent of its apportionment and LWA quotas, and has remodeled the parsonage. Memorials dedicated include equipment to amplify and project organ music from the tower. Plans are under way to enlarge facilities by building 10 new Sunday school rooms.

SEVEN CONGREGATIONS of the conference report that they subscribe for THE LUTHERAN for all their families. It is the third successive year for Evangelical Church, East Schodack; the second for St. John's, Manorton; St. Paul's, West Camp; and Church of the Good Shepherd, East Glenville, which is less than two years old.

New 100 per cent congregations are St. John's, Poughkeepsie; St. Luke's, Valatie; and St. John's, Ancram.

The Rev. James Harrison of Evangelical Church, Poestenkill, received his Master of Arts degree in February from the University of Pennsylvania. He did graduate work there while studying at Philadelphia Seminary.

St. Paul's Church, Rhinebeck, has launched a 200th anniversary fund for improvement. A pulpit RSV Bible was dedicated in recognition of the services of the Rev. Herbert Finch, retired, predecessor of the present pastor, the Rev. John L. E. dePapp.

A bequest of $10,000 for the building fund was received by First Church, Albany.

MISSIONERS IN MINERS' GARB

Missioners from New York State preaching at the Pottsville, Pa., evangelism week, wore regulation safety uniforms as they were shown through an anthracite mine near Minersville. Flanked by two mine employees are, from left to right (kneeling), Pastors Ellis Kretschmer of Rensselaer and Russell B. Greene of Berne. Standing are Pastors John Campbell of Manortown and Alvin F. Messersmith of West Camp, all of the New York Synod's eastern conference. Fifth visitor in group (second from right) is Pastor Ralph H. Casner of Minersville, Pa.

or M. C. Skinner was elected to the mmission on Institutional Ministry of the v York State Council of Churches at the cil's annual meeting.

rinity, Castleton, the Rev. Walter Bielitz or, which was burned out last year, has ilt its parish house. Plans for remodel- the church building will provide an en- ed chancel and greater seating capacity. he new parish house of St. Mark's rch, Guilderland Center, the Rev. G. O. ls pastor, has been sufficiently completed e put in use by the Sunday school.

tive Response to Food Appeal ported by Chairman Scharf

By E. RUDOLPH WALBORN

OLUMBUS—Response to the Ohio All- eran Food Appeal last year topped 1954 ts by 10 per cent, Pastor David L. rf of St. John's Church, Stony Ridge, rted as chairman of the campaign.

ield from the 1955 appeal totaled 21 oads of corn valued at $40,000. Con- tors gave 19,388 bushels of corn, 800 in cash.

aking part were 226 congregations of Lutheran church bodies in 49 coun- of the state. United Lutherans were esented by 83 congregations. The others members of the American Lutheran ch and of the Lutheran Church—Mis- Synod.

RGANIZATION of St. Timothy's Church in mbus is scheduled for May 6. Ground building suitable for conversion to ch use are being purchased for the mis- by the synod's mission board. Mission per K. J. Bishop is holding Sunday ces in a schoolhouse. Midweek Lenten ces were held in private homes.

MP MOWANA, near Mansfield, plans amps for Luther Leaguers this spring. eek-ends in May have been set aside ork groups. In 1955, Camp Director rl W. Powell reports, 180 youth and ors from sixteen leagues participated.

KEYS to $93,000 church built by St. Paul's in Temperance, Mich., were presented by contractor Denver A. Duffy to Pastor Donald C. Gillhouse (right). Ohio Synod President George W. Miley (left) led congregation into sanctuary for the formal dedication service in February.

A work camp for laymen and pastors is scheduled for the week of April 30-May 5. Food is provided by the camp. Volunteers bring their own bedding. Teams will build pre-fabricated cabins, enlarge the outdoor chapel, and prepare parking areas.

A $65,000 administration building will be completed in time for the 1956 camping season, which will draw 150 youth for ten weekly camping periods. Three camping seasons were filled by mid-March.

The building will provide indoor meeting space for 200, staff quarters and laundry. Funds were provided by the synod.

OHIO will also be scene of one of seven Luther League of America work camps. The Northwestern Ohio Lutheran Welfare Service day camp was chosen for the June 30-July 8 project. Director will be Pastor Theodore D. Horner of Zion Church, Tipp City, Ohio. Pastor Horner spent 1947 in a Finland work project of the American Friends Service Committee.

A GHOST TRAIN came to life with small fry as Good Shepherd Church, a mission organized March 18 in Buena Park, Calif., some 20 miles from Los Angeles occupied the coaches of an early frontier train to hold Sunday school. The train is part of a permanent exhibition on Knott's Berry Farm, a Southern California tourist attraction. The mission, developed by Pastor Howell S. Foster in the Orange County community, worships in chapel, lacks room for school.

PACIFIC SOUTHWEST

Synod Reveals Long-Range Gains In Ten-Year Comparison of Data

By HOWARD L. LOGAN

LOS ANGELES—The number of Pacific Southwest Synod congregations doubled during the last ten years, but the number of communing members almost tripled, data released by the synod in advance of its convention next month show. The baptized membership increased close to 150 per cent, while the number of Sunday school pupils jumped 350 per cent in the ten-year period 1945-1955.

Statistician Henry Scherer reports that there was a net increase in communing members of over 1,700, or almost 8 per cent, in 1955. While only three new churches were added and one dissolved, at least six other new missions will be organized by May.

Largest mission organized in 1955 was Resurrection Church, Canoga Park, which the Rev. Kenneth Olson formed with 232 communicants. The average size of the 94 congregations was 258 communicant members, a gain of 21 over 1954. The percentage of communing members as against the confirmed membership was 75.91 per cent.

The synod's development in ten years was shown in these figures:

1945		1955
20,788	Baptized members	50,070
14,363	Confirmed members	31,952
8,990	Communing members	24,261
46	Congregations	94
1,089	Catechumens	4,309
5,367	Sunday school pupils	18,878
$ 38,812	Apportionment paid	$269,215
$441,563	Total expenditures	$2,338,380
$662,712	Property value	$10,146,745
$ 39,142	Indebtedness	$2,804,865

ONE of the synod's unique mission situations is at Buena Park where Good Shepherd Church was organized on March 11 by Synod President Carl V. Tambert and Mis-

(*Continued on page 43*)

ARIO

Holy Week Marks Start For Two New Missions

By NORMAN BERNER

TCHENER — Two new missions were l to the Canada Synod during Holy . On Palm Sunday, Our Saviour's ch was organized at Lachine, Quebec. the first English Lutheran mission in Montreal area in fifty years. The field developed by the Rev. Fred Zinck. Dr. . Jacobi, synod president, participated service.

urch of the Reformation came into be- n Easter Day at Kitchener. With 128 med members, it had the highest char- ll of any English mission in the synod. Rev. Paul Eydt is the developer. The Norman Berner represented the synod, he Rev. Albert W. Lotz spoke for the of American Missions at the organiza- eremonies.

THIRD MISSION will soon be under way. Rev. Delton Glebe, New Dundee, has ed the call to develop the Westmount in Waterloo. Property purchased in has been sold, and a larger site has acquired. A parsonage is being built ill be ready by early summer.

Statistician O. T. C. Stockmann reports tinued gains in practically all phases of ivity in 1955. Baptized membership gained 13 to reach 52,427; confirmed member- p, 701 to 36,138; communing membership, to 26,615. Congregational expenses fell ow the $1 million mark, but benevolences e up 20 per cent to $363,964.

Paul's, Bridgeport (Eric Reble, pastor), d $15,000 on a recent building fund ign. The congregation expects to ground in May on its $100,000 church. mer building which had grown too will be sold.

Division of Public Relation, Canadian an Council, produced its second an- ood Friday broadcast for use by forty radio stations across the coun- editations on the Seven Words from oss were given by the presidents of synods and districts. Ferdy Baglo, Saskatoon Seminary student, supervised the recording of the addresses.

THE LUTHER LEAGUE of Canada and the Lutheran Summer Camp have jointly petitioned the synod's executive committee for aid in securing a full-time youth and camp worker. Consideration is being given to the call of a director of Christian education who would also serve the league and the camp.

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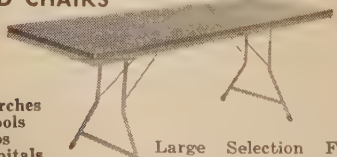

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ONTARIO . . .

Helmuth Saabas, Waterloo Seminary graduate, will act as camp manager this season.

Dr. Walter Kloetzli, of the NLC's Division of American Missions, and Dr. Karl Henry, of the ULCA's Board of American Missions, will be speakers at a home mission conference in Kitchener, April 13. The conference will study future mission development in the Twin Cities.

The proposed affiliation of an independent faculty of science with Waterloo College is proceeding according to schedule. During April, President J. G. Hagey will visit the conferences to explain the proposals. Final action is anticipated in June.

Dr. George Berkheimer, executive secretary of the ULC Board of Pensions, met with the Canada Synod pension committee on March 23 to explain new developments in minimum pensions and in the family protection plan. After considerable discussion the committee decided to recommend that the synod give exclusive promotion hence forth to the Contributory Pension Plan.

The *Martin Luther* film is now available for rental in Canada. This unusual procedure was announced by Robert E. Lee, of Lutheran Church Productions. He warned that prints were being "bootlegged" into Canada and offered for rent by unauthorized persons. Because of commercial commitments, the 16mm prints cannot be sold to congregations until September.

The Rev. Alex Koski has resigned his pastorate in the Finnish congregations at Timmins and South Porcupine. He will serve a Suomi Synod church in Duluth, Minn.

The Rev. Fred Mueller, director of the Hamilton Immigration Center, sailed for Germany on March 27. He will return in April as chaplain for a shipload of German immigrants.

"When Radio Hours Become Golden" was the subject of Dr. J. Ray Houser's address on the anniversary of the Golden Hour broadcast from St. Matthew's Church, Kitchener. The program was inaugurated 26 years ago by Dr. John Schmieder, and has been presented weekly ever since.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

FIC SOUTHWEST . . .

(*Continued from page 40*)

Superintendent H. Paul Romeis. The
on, which meets in the chapel of Knott's
Farm, has been developed by the Rev.
ll Foster. One of the old trains used
how piece at the farm holds the chil-
division of the Sunday school (*see*
Over 90 members were received.

SSION DEVELOPERS are at work in the
ving fields: *Rialto,* James P. Beasom,
Duarte, A. C. Knudten; *San Rafael,*
Bellinger; *Cambrian Park,* Donald Al-
Lindemar, Edgar Doering; *Sunnyvale,*
d Reisch; *Saratoga,* Werner Welchert;
ale, Ariz., Jack Glidewell; *West-*
er, Charles Endter; *Pacoima,* Oscar
t. Calls have been issued to man fields
rra Madre and Tarzana.

synod's United Lutheran Church
n held their convention at Christ
h, San Diego, under the leadership of
Carsten Alm, president. Speakers were
Clarence Crouser, Miss Theodora Neu-
er, missionary from India, Miss Vic-
Tannous from Palestine, and Dr.
ert.

DDUCTION arrangements for six religious
as to be presented on NBC's *Matinee*
re were made in Hollywood last month
ssociate Director Richard T. Sutcliffe
ULC's department of press, radio,
levision.

program, originating in Hollywood,
e seen on 135 stations coast to coast
st Monday of every month from April
vember. PTR also programmed Synod
ent Tambert and the Cathedral Choir
rst Lutheran Church, Glendale, over
Church of the Air.

Southern Conference Brotherhood has
eted arrangements for the ground-
ng at Camp Yolijwa at Oak Glen,

conference has assured financing of
mp. Construction is to begin soon.
ev. John D. Foerster of Redlands is
director.

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	Garnavillo, Iowa
	Nova Scotia
	Tulsa, Okla.
	Fort Smith, Ark.
April 22-27	West Palm Beach, Fla.
	Miami, Fla.
	Suffolk-East Nassau, N. Y.
	Nova Scotia
	Albuquerque, N. M.

PENNSYLVANIA

Youth Leads the Way In Vocation Conference

By ARTHUR W. LAWVER

WILLIAMSPORT — Young people of the Susquehanna Conference were undaunted by snow and icy roads on Sunday afternoon, March 17, when more than 300 Luther Leaguers, confirmands and advisors gathered for a Christian vocations' rally at Susquehanna University. The program was conducted by youth, for youth.

Robert H. Logan, a member of St. Matthew's Lutheran Church, Bloomsburg, and student at Gettysburg Seminary, was liturgist.

Meditations on life service were given by Anna Jane Moyer, a Susquehanna University senior preparing to be a teacher; by Gerald E. Houseknecht, a middler at Gettysburg Seminary, who spoke on the ministry; and by Sister Gladys Moore, a member of Holy Trinity Lutheran Church, Berwick, and senior at Susquehanna University, who spoke on the diaconate.

A *Life Service* flag was dedicated in honor of 22 Luther Leaguers who have entered the ministry, diaconate, missionary work or other full-time Christian callings in recent years.

Pastor and Mrs. David Volk and Mrs. Markle arranged the service and Pastor Ray-

Fisher conducted the recreation period. hany Church, Montoursville, the Rev. J Lenhardt pastor, presented God and ry Boy Scout awards to two sets of ers: James and Allen Gilbert, and as and Ronald McCall. Part of the e rendered in attaining this award was onstruction of an altar for use in the y school department.

s congregation is presently engaged tudy of its entire church program, in- g building facilities and church staff. unity growth and the accession of 85 ers last year have led to this study.

Ira S. Sassaman announced his inten- o retire on July 1 on the 31st anniver- of his pastorate at St. Matthew's h, Williamsport.

IINGTON-OREGON

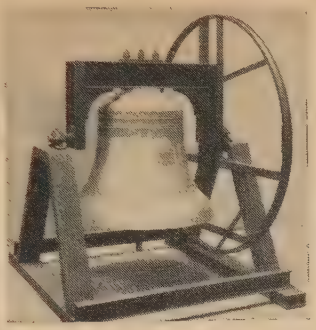
ner Synod President Dies
e Making Pastoral Visit

By ARTHUR E. WULF

TLAND—A former president of the Synod who started out as a locomo- reman and engineer to become a in the United Lutheran Church died 9 in The Dalles, Ore. Dr. John L. r suffered a heart attack while making oral call. He served Zion Church in alles.

Sawyer had followed his father's ion as a railroad engineer. He was late twenties when he climbed down he engine one day, quit his job, and ack to school. Ordained in 1927, he o Seattle as pastor of Central Church 5.

Pacific Synod elected him as presi- 1939. A heart attack in 1947 forced relinquish the office which he com- with pastoral service first in Seattle, Eugene, Ore. In 1949 he accepted gr ment from the Board of American ns in Vancouver, British Columbia. rned to Oregon in 1954. At the time death he was president of the board fic Seminary. (*See page 48.*)



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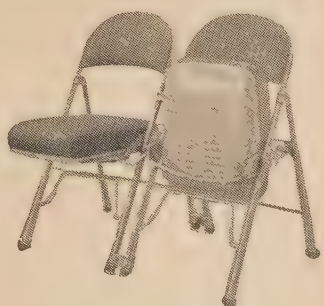

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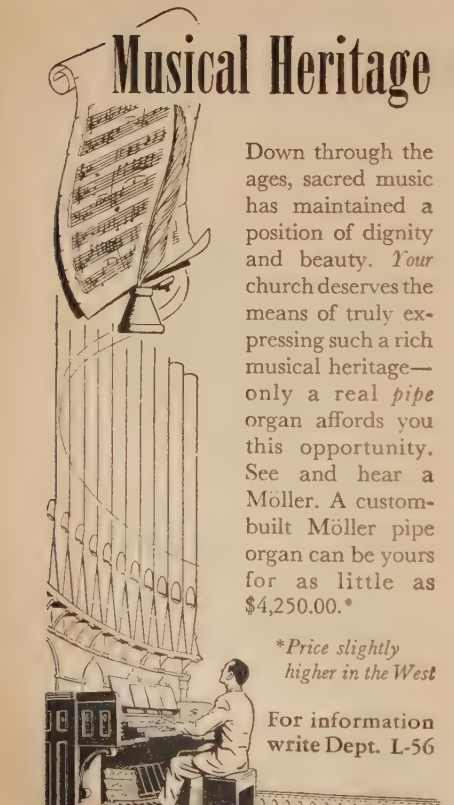

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VIRGINIA

Virginia Lutherans Experience Pentecost in Shenandoah Valley

By MARSHALL F. MAUNEY

Roanoke—The Lutheran Evangelism Mission came to the Shenandoah Valley March 11-16 and was described by Director Robert W. Stackel at a closing rally as "Pentecost in the Shenandoah Valley."

The fact that "the Lord added to our number day by day" was attested by the attendance record at evening services which rose steadily from 2,684 on Sunday to 4,161 on Thursday.

Total attendance at Sunday services in the 34 participating churches increased from 2,278 on the Sunday preceding the mission to 3,868 on March 11. Sunday school attendance swelled from 2,534 to 3,123.

At the opening leadership rally in Hanley High School, Winchester, Dr. Robert Paul Roth of Southern Seminary told the 1,025 leaders. "We should witness for Christ as Lord and Saviour by our work, our words and by our blood, if necessary."

During the mission week 1,356 lay visitors interviewed 1,971 persons with the result that 926 attended at least one worship service, 307 enrolled in pastor's instruction classes, 139 transferred membership, 23 reaffirmed their faith, 173 children were baptized, and 166 children were enrolled in church schools.

But the impact of the mission went far deeper than mere statistics could reveal. Pastor Lester A. Wertz of New Market, Shenandoah Conference president, said: "No congregation is ever the same after an experience such as this evangelism mission."

Norristown, Tenn., is the synod's newest mission field. The Rev. Edwin N. Troutman arrived Feb. 15 as mission developer and reports that he has already located Lutherans not counted in the advance survey.

About to be organized in South Knoxville is a mission congregation which will bear the name Gloria Dei. This group, under the

OD CONVENTION CALENDAR

. Virginia. St. Mark's, Roanoke
. North Carolina. Haven Church, Salisbury
. Georgia-Alabama. St. Paul's, Mobile, Ala.

. Kentucky-Tennessee. Calvary, Louisville, Ky.
. Nova Scotia. Our Saviour, Dartmouth
. Indiana. Trinity and St. Luke, Ft. Wayne, Ind.
. Pacific Southwest. Faith, Phoenix, Ariz.
. Mississippi. Providence, Burns, Miss.

on of Pastor Gerald G. North, has al- organized senior and junior Luther es and publishes a monthly parish

o young Virginia missions reported progress in 1955. St. Mark's Church, ttesville, John Byerly pastor, received w members; Emmanuel, Roanoke, Hagler pastor, 61 additions.

Elwood Purkham, Southern Seminary of '56, has accepted the call of the of American Missions for assignment sion developer in the Simonsdale area rtsmouth. Kenneth A. Price of the class has accepted the call of the Willis Parish.

DECEASED

VICTOR McCAULEY, a missionary a for 48 years, died March 6 in Salem, e was 81 years old, and was living in ent since 1946.

n at Salem, Dr. McCauley was a te of Roanoke College and Gettys- Se inary. He was ordained by the and Synod in 1898 and began his n India the same year.

McCauley served as district mission- Sattenapalle, Guntur, Tenali, and

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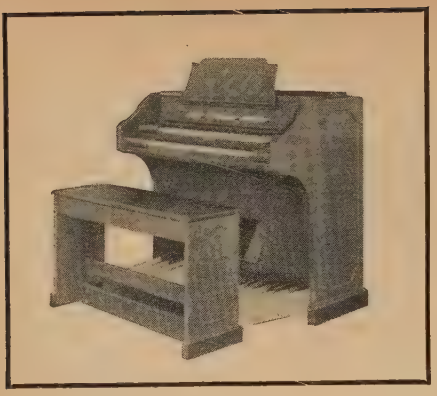

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Repalle Taluks. He was for a short period president of Andhra Christian College, served as president and secretary of the Guntur Mission Conference, the ULC Mission Council, and the Andhra Christian Council.

His wife, Elizabeth, preceded him in death in 1954.

Surviving are three brothers, the Rev. Ernest R. McCauley, D.D., Baltimore; the Rev. J. William McCauley, D.D., and J. P. McCauley, both of Salem; and four sisters, Mrs. T. B. Cannaday, Miss Nellie McCauley, Miss Mary McCauley, and Miss Margaret McCauley, all of Salem.

The funeral service was conducted at College Church, Salem, on March 8, by Dr. M. L. Minnick and Dr. J. Roy Strock, former executive secretary of the ULC Board of Foreign Missions. Interment was at East Hill Cemetery in Salem.

DR. JOHN L. SAWYER, 65, died March 9 in The Dalles, Ore. He was pastor of Zion Church.

Dr. Sawyer was a native of Iowa Falls, Ia. He worked as a railroad engineer before entering Midland College, and graduated from Western Seminary in 1927. Midland College conferred upon him an honorary doctor of divinity degree in 1948.

Parishes served included York-McCool, Neb.; First Church, Fresno, Calif; Central Church, Seattle, Wash.; United Church, Eugene, Ore.; Redeemer Church, Vancouver, B. C.; and Zion in The Dalles.

Dr. Sawyer was president of the Pacific Synod from 1939 to 1947.

He is survived by his wife, the former Mabel Jeannette Hanson; a son, Edward W.; and a daughter, Helene Jeanne.

Conducting funeral services at Zion Church, The Dalles, on March 13 were Synod President L. H. Steinhoff, and Secretary Walter I. Eck, assisted by Pastors H Stanley Holman, Fred Lucas, Mark Getzendaner, and Dr. E. Theodore Bachmann of Pacific Seminary. Interment was in Iowa Falls.

"... BUT GOD GAVE THE INCREASE!"

I. Cor. 3:6

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In conclusion . . . . . .

THERE'S BEEN a jerky up-and-down situation regarding the number of pastors available for United Lutheran congregations in recent years. Twenty-five years ago there were too many.

During the depression, elderly clergymen couldn't afford to retire. Also, not many new congregations were being organized, so the need for ministers was not increasing. A dozen years later the situation was reversed. The war took many pastors from their parishes to serve as chaplains in the armed forces.

After the war the number of men studying for the ministry began to increase sharply. In recent years there have been nearly 250 seminary graduates ready for ordination annually in the United Lutheran Church—more than twice the prewar number.

But church leaders report that a serious shortage of ministers is developing. It will become acute after July 1, when U.S. pastors for the first time become eligible for social security benefits. Some of the older men, who have little savings, feel that a government check coming each month will permit them to lay down the burdens of active service. And these are the years when more ULC congregations are being organized than ever before—70 in 1955. Chaplaincy in the armed forces still requires a large number of recruits.

Last year, according to the ULC Board of Higher Education, 40 per cent more seminary graduates could have been called into the ministry than were available. Some synods are reporting great difficulty in securing enough pastors.

A YOUNG MAN undecided about his life-work has many opportunities these days—most of them promising bigger salaries than the church pays. But for men eager to get into work of enduring value, the ministry is a superb prospect.

There have to be people who make automobiles and sell dresses, but a lot of their energy is used up on things that won't last long. A minister is one of the few people who can spend most of his time thinking about things which are genuinely important. He deals intimately with all sorts of people, helping them to see themselves as they really are—errant children of an eternal Father, homeward bound. Few men who give their lives in the ministry ever feel that their time has not been well spent.

In a country where the cares and riches and pleasures of this life are greatly overemphasized, the chance for a career of selfless service should surely appeal to many of our most promising teen-agers. But there must be somebody to explain this situation to young men who are making their life plans, and to help them solve the practical problems of securing the training they need.

EACH CONGREGATION should be active in encouraging and aiding some of its youth to prepare for the ministry. This problem probably doesn't come up often at church council meetings, as part of the normal activity of the congregation. But it should. This is something for the Brotherhood and other church organizations to take seriously.

Part of the work of every congregation in providing for the continued growth of the church is recruiting some of its most capable sons for the ministry. These days our church is moving ahead more vigorously than it was ten years ago, and the need for more pastors is therefore becoming urgent. —ELSON RUFF

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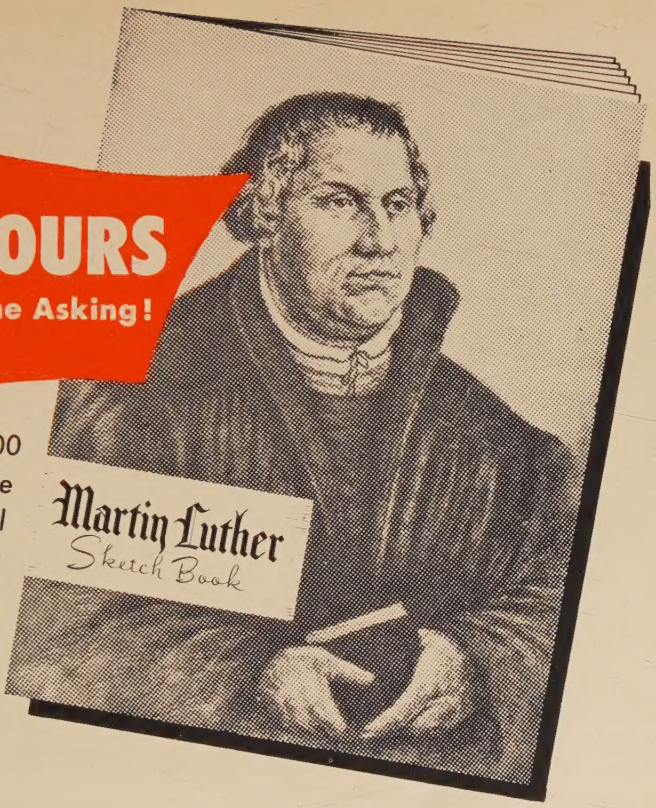

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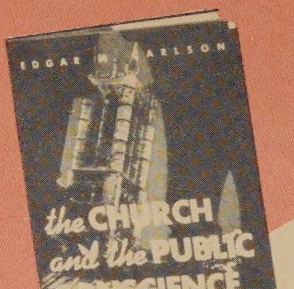

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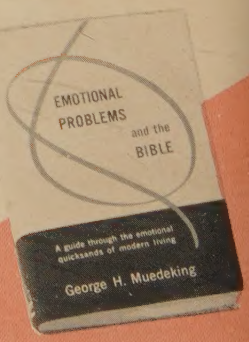

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